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THE  
PROTESTANT  
CHVRCH EXISTENT,

AND  
Their FAITH professed in all Ages,  
and by Whom:

*With a Catalogue of Councels in all  
Ages, who professed the same.*

---

Written,  
By HENRY ROGERS D.D. Prebendary  
of HEREFORD.

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LONDON,  
Printed by RICHARD BADGER  
1638.

6721:80





TO THE RIGHT  
REVEREND  
FATHER IN GOD  
GEORGE,

LORD Bishop of *Hereford*, His  
Honourable DIOCESAN.

**R**ight Reverend Father in God, and  
my Honourable Lord, my booke I dedi-  
cate unto God, as I have my selfe, and  
all my labours long since. I present it to  
your Lordship, as the person to whom  
under God and the King, I am bound to give an account  
of my life, and labours in my vocation. A beneficed  
man, and a Preacher I have lived in your Diocessthesethese  
thirty yeares; many conferences I have had with Pa-  
pists; many small tracts have I written, upon the request  
of some of our Church, who desired satisfaction in  
some points; diverse bookes have I briefly answered  
with marginall notes, or analytically resolution of their  
discourse, intending them for private satisfaction. Only  
one escaped that happinesse of privacy, a short answer

\* \* \*  
to

### The Epistle

to Mr. Fisher, which I gave, being in London, far from my bookes, farther from repose or quietnesse to study, in a case, which made me fall on my knees, and pray unto God to keepe to me the best things, whereby I might doe him service. *In maximis angustis*, I wrote that short answer to Mr. Fisher. I may call it my *Benoni*, to which Mr. Fisher, or one for him, made a reply: and this is my defence of it, and our Church. It is not any great conceit that I have of my labours, or my owne strength, that causeth mee to publish it; no, I say to my selfe, as was said to a weake Souldier, that girt on his armour to goe and fight:

*Nontali auxilio, nec defensoribus istis*

*Tempus eget----*

And, God be thanked, we have many better, and those of late, whose workes for subject, and conformity of opinions, have that correspondency with this of mine, though for acutenesse and learning beyond it, as that, amongst other motives, caused me to publish it seven or eight yeares, after that it was finished. The bragging of the Romanist, their false hopes of the change of Religion, and the vaine feares of others, have made me rub up my old harnessse, and to gird me to the battell, not daunted with the insolency of some Papists, nor disquieted with the causelesse feares of some of our side, who, while they would seeme zealous against the Roman party, little consider, by their injurious traducing the Church they are members of, and the happy government of it, that they help their enemies more then their most professed Champions. For my part, as I delivered in a Sermon before your Lordship, at your first Visitation, I am assured, that while we have the Scriptures, publike and private, in our mother tongue, and solid Catechizing

## DEDICATORY.

Catechizing in the fundamentall points, wee need not feare Popery. This they well knew, that persecuted with Fier and Fagot, whosoever had the New Testament, or Old, or as much as the Creed, the Lords Prayer, and the tenne Commandements in the English Tongue; they well knew, that to reade the Scriptures, and there finding, there is one Mediator betweene God and man, the man CHRIST IESUS, would make them that read it, though simple, to suspect the popish mediation of Saints departed.

2. The learning of the Lords Prayer, with this injunction pray thus, *Our Father*, would make the simplest to collect after this manner; if I may goe to God himselfe, and am so commanded by Christ, and have the example of the Patriarkes, Prophets, and Apostles praying unto God, and not unto men or Angels, with a promise from Christ, *Aske and you shall have*; and an invitation, *Come unto me all ye that travaile, and are heavy laden, and I will refresh you*; why should I pray unto Saints without command, promise or patterne, nay, without faith, *how shall they call on him, on whom they have not beleevved? In quem non crediderunt*, Vnlesse they will say, which is a degree beyond ordinary Popery, that we may *credere in hominem, vel Angelum*.

3. The Creed being learned would make the simple consider, when hee heareth of other Articles of Faith not therein contained, as traditions unwritten equalled to the words of God, the Popes supremacy, to be the prime article of the faith, as *Bellarmino* to *Blackwell* doth call it, transubstantiation, invocation of Saints, veneration of Images, purgatory, seven Sacraments, *Et quicquid novi semper apportat Roma*, new articles, new monsters; to say thus, they are not in my Creed, it was

\* \*  
\*

no

### *The Epistle*

no part of my promise in Baptisme, no covenants of mine: I was made a Christian, without any such conditions, any such articles.

4. In the Commandements, the simple doe finde the Papiſts forgery, if they blot out the 2<sup>d</sup>. Commandement, or any part thereof: or their Idolatry in worshipping Images, if they leave the text whole and uncorrupted.

5. Having the whole Scriptures in their mother tongue, they finde the Papiſts prohibiting of marriage, and of meates, a doctrine of divels; their exercise of Religion in an unknowne tongue, to be but a tinkling Cymball; Antichrist to bee that man of sinne, which exalteth himselfe above all that is called God, or that is worshipped, to be the Whore that sitteth on seven hils, that sitteth in the Temple of God, &c. These things being commanded by the King, and earnestly pressed by the Bishops in their severall Visitations; make mee confident (as every moderate person is) that they, whose zeale against Rome is good, doe feare the alteration of Religion without cause; nay, have much to answer for both to God and man, for cherishing such uncharitable suspicions in themselves and others.

Three things in your Lordships Visitation, did cause me much to reverence your person, and place. 1. Your personall presence in most parts of Your Diocese. 2. Your admonition to the Ministers, to study and preach the Scriptures, and to Catechize carefully. 3. Your Lordships laying of hands upon Children, after Your Lordship had examined some by Your selfe, and the rest by Your Clergy; a thing of late neglected, and therefore lay heavie upon Your Lordship at this first comming, when there came so many, that Your Lordships

D E D I C A T O R Y .

Lordships spirits were almost spent, and many were almost crushed with the throng; I said then to Your Lordship, it was a great comfort to see the Church thus to suffer violence. And from all other violence the Lord of heaven deliver us: to whose protection my prayers daily commend Your Lordship ;

*Henry Rogers.*



London 11th Nov 1841



The Preface to the Christian  
R E A D E R.

**S**OME passages betweene Ma-  
ster *Fisher* and my selfe,  
about twelve yeares past  
were published and Printed  
without my knowledge.  
Master *Fisher* delivered to  
divers Parsonages of good qualitie, certaine  
propositions concerning the Protestant Faith,  
Church, and Succession; to which (though  
then farre from home, and from my Bookes)  
I gave a short Answer, with a Catalogue of  
Orthodox Writers, who professed our Faith  
in the first 700 yeares. To this Answer of  
mine, some yeares after, a reply was published  
( whether by Master *Fisher* himselfe, or some  
A other

*The Preface to the Christian Reader.*

other in his behalfe, I know not ) a fight whereof I could not get in a yeare or two after. To that reply of his, I answer in this ensuing Discourse, with a Catalogue from the seventh Centurie to the fifteenth, of such as professed our faith; which Catalogue of perticular men being finished, I have added a Catalogue of Councels in all Ages, who professed our faith. This booke of mine was finished seven or eight yeares past, as a noble personage now imployed by our Sovereaign King in forraign parts can testifie; who bestowed some books upon me, which were very usefull unto mee in this Worke, which he did read; as did also many learned Doctors of our Church of *Hereford*. I was slow in publishing it, having no desire to be in Print: but the perswasions of some of our Church, and the brags of some of our Adversaries, saying that I neither had, nor could answer Master *Fisher*, caused me to present it to the licencer. And so to send it into the view of the world, requesting the Christian Reader, first to peruse the former booke printed without my knowledge. Secondly, to observe how my Adversarie doth passe by many principall things, in my first answer, with

*D. Kernit.*

*D. Best.*

*D. Hoskin.*

*sed.*



*The Preface to the Christian Reader.*

without any mention at all of the same. Thirdly, that of what he hath written against me, I passe not by any one sentence unanswered.

My Booke hath two generall heads.

First, what our Faith and Church is, and how proved; primarily, and properly by Scriptures; secondarily, and improperly by reasons and humane testimony.

Secondly, that by this way of a Catalogue of those who taught their faith, or *Trent* Creed, as distinct from ours, they cannot prove their succession, for many reasons alleadged by me in the thirteenth Chapter of this booke, as first the uncertainty of humane testimony. Secondly, their purging out of Authors, that which makes against them. Thirdly, their forging of Authors, and Councils; fourthly, their slighting and abasing of the Ecclesiasticall Historians of the Primitive Church, example whereof shall be shewed as occasion shall be offered.

I will conclude this my Preface with those words of Saint *Augustine*, *Necesse est incerti sint* Ep. 43.  
*qui pro societate sua testimonio utuntur, non divino*

*The Preface to the Christian Reader.*

Ep. 166.

*sed suo.* But let us with *St. Augustine* cleave to the Scriptures, and say with him, *Ecce ubi didicimus Christum, ecce ubi didicimus Ecclesiam*, Lo where we have learned Christ, loe where we have learned to find his Church. Give the glory to God for what is well, and impute the imperfections and defects to my weaknesse, who will to my poore ability be

*Thine in the Lord.*

H. R,

*Sho<sup>e</sup> Constance*  
*Sho<sup>e</sup> Book 1000*

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is

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Recensui hunc librum, ejus titulus est [ *The Protestant Church existent, &c.* ] in quo nihil reperio bonis moribus aut sanæ Doctrinæ contrarium, quo minus imprimatur, modo id fiat, intra annum proxime sequentem. Secus, ista licentia effectu carebit.

Ex Ædi: Lamb.  
Apr. 15. 1637.

Johannes Oliver Reverendiss. in Christo  
Patr. & Dom. Domino Arch. Cant.  
Capell. Dom.



# THE PROTESTANT CHVRCH EXISTENT.

## CHAP. I.

*Master Fisher observeth neither Art, nor Order in  
answering Master Rogers.*

**M**After *Fisher*, or whosoever you are, that undertake for him ; if you would have done by me, as I did by Master *Fisher* ; namely, have set downe all my grounds, and answered to them in particular, as I did to Master *Fishers* Propositions ; it might have given the Reader better satisfaction, who thereby might see, whether we doe agree in any thing that I have written, or dissent in all ; whether you reject all those grounds which I laid, or admit of some ; as I did by your Propositions, approving some, rejecting others ; and in those you reject, if you would have answered to them in their place, & punctually, and not go roving, so to puzzle the Reader with disorder. I tooke those Propositions that were offered to me as they lay, I answered to every period, *vel concedendo, aut distinguendo, aut negando*, either granting, distinguishing, or denying ; and where I found any ambiguity in your termes, or sentences, I desired you to explicate, and cleere the same, which you have not done ; yet you know that no disputation may be

*In solutione  
argumento-  
rum due tā-  
tum solutio-  
nes, distin-  
guendo, vel  
tollendo. E-  
go autem  
hic de Pro-  
positionibus  
loquor.*

B

under-



*Mr. Fisher passeth by the chiefeſt things with ſilence.*

*Aristot. Elench. 2.*  
We are ignorant of what we formerly knew when it is misplaced and disordered.

undertaken, no Argument framed, no Treatise composed without this ; no not so much as one bare Proposition, or Sentence may subsist with *equivocation*, and *amphibologie*, words or sentences of double signification, and doubtfull sense, untill they be cleared by explications, and distinctions. This you know to be the advice, and practise of the *Philosophers*, and *Divines* which have written. But such are your termes & Propositions as that they seeme to be made of purpose in ambiguous words, or contexture, so to leave open some starting hole, or evasion, and answering your Adversary out of order, to draw a curtaine before the understanding, not onely of the *Reader*, but also of your *Adversary*, and your selfe, ὅ γὰρ ἴσμεν πολλὰ μὲν μὲν ἀποφύγεμεν. Thus have I beene served by others besides you. Is not this catching at a word here, and passing by a whole side of a lease elsewhe, without saying one word to it ? afterward leape backe a lease, or two, and snarle at an Argument, or snap at a distinction, and so away ; Is not this (I say) like the Dog drinking of *Nilus*, lap a little, and runne away ; lap againe, and runne away ? This was applyed by one to *Antony*, flying after *Cleopatra* from the Battell at *Actium*, who being asked, *Quid agit Antonius?* Answered, *Quod canis ad Nilum, lambis, & fugit* : so much was hee befottered with that *Harlot*. Thus you the Champion of that Purple *Harlot* that sitteth upon the seven hills, fight her quarrels, a snatch and away, a snap and be gone ; or if you make a short stand, you will but shew your teeth, grin, snarle, but hardly bite. That I may draw you from this course of disorder, I will put downe what Master *Fisher* proposed, vvhhat I answered, and then vvhhat this *Author* replied, or vvhether hee did not reply.

CHAP. II.

*The occasion, and time when this Author Master Rogers was first interested in this matter.*



At that time, when our now *Soveraigne* was in *Spaine*, a Gentleman delivered me those *Propositions* following, in the presence of divers, I being then in *London*



Mr. Fisher cannot be entreated to distinguish, or define.

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100. miles from my dwelling, and my Bookes. That night I delivered this answer following after Master Fishers Propositions. The Gent: was then almost become *Romanist*, having beene (not many dayes before) at Masse in the *Spanish* Embassadors house, and Master Fisher coming to this Gent: Chamber left those Propositions with him.

The like *verbatim* the Right Honourable Earle of O. did shew me, saying, that it vvas all written with Master Fishers owne hand.

*The Propositions are these.*

Fisher.

**I**T being granted that there must bee a Visible Church in all Ages, of which all sorts must learne Faith necessary to salvation.

Rogers in his first Answer.

The perpetuall Visibilitie of the Church I acknowledge: but I pray you set mee downe vvhhat a visible Church is? and vvhhat you meane by these vvords, *all sorts*, vvhether Children dying before they come to yeares of discretion to learnethis Faith, be not after Baptisme parts of the Visible Church?

Secondly, vvhhat you meane by *learne*? Whether 1. An actuall explicit knowledge: Or 2. An habituall onely implicit knowledge.

Thirdly, vvhhat points of Faith you hold necessary to Salvation.

Rogers second Answer.

That some grounds must be layd for all Discourse, I thinke my Adversary will not deny, seeing all discourse is a drawing of Conclusions from some precedent received premisses, whether of Principles naturally manifest, and cleare of themselves, or of some supposed received, and agreed upon. Some grounds I laid, which Mr. Fisher, or his Second here, would have the

*To define well is of great use and learning,*

Reader beleeve hee hath refuted; for almost every Page hath this Title, *Master Rogers most weake grounds*. But how effectually he hath performed it, shall appear in his place.

The first thing I requested here of *M. Fisher*, was to define a visible Church, and to explaine an ambiguous phraze, both as necessary grounds as may be for discourse: for ambiguities are thickets wherein Sophisters doe hide themselves, and the first grand fallacy which they use, who would deceive others, and doe often deceive themselves; neither is the Respondent bound by Rules of Art to answer such an Opponent.

*Aristot. E-  
lench. 2.*

ὁ ἀντιθέτης οὐκ ἔστιν ἀποκρίνεται τῷ ἀποκρίνεται.

*It is cleare, that an equivocator deserves no answer.*

The other ground which I requested him to lay, was a definition of the visible Church. To this the Author of this Treatise giveth no answer, although if he have any Schoole-learning, hee must confesse, that this is the first ground to be layd, and best meanes to begin any Treatise, to attaine exact knowledge of what we enquire after, and to resolve all doubts that may arise: *Without this all Disputations are full of difficulties*, saith *Arist.* *This is the scope of all Logick*, saith *Zabarel* your learned Logick and Philosophic Reader of *Padua*. You propose a question, Whether the Protestants be a Church: what more requisite here, than to explicate your Termes, and define a Church, which I formerly requested you to doe, and now againe make the same motion.

*Fisher.*

The Question propounded by *M. Fisher* at the entreatie of a Gentleman, who desired satisfaction, was:

*Whether the Protestant Church was visible in all ages? especially in the ages before Luther?*

*And whether the names of the Professors thereof may be shewed in all ages out of good Authors?*

*Rogers in his first Answer.*

A Church professing the same faith which the Protestants now doe, was visible in all ages: and I do undertake to prove it out of good Authors.

*Rogers*

Rogers in his second Answer.

To this M. Fisher or his Second have made no reply, not as much as to say, whether that will serve their turne, or whether I must shew the names of Protestants in all ages. If this later, then may I require of M. Fisher, or any other Iesuit, to shew mee the names of Iesuits in all ages, whose name began within these hundred yeares, or not much more, and for defect of such names argue against them thus:

*They who are of the Church can shew their names to have been in all ages since Christ.*

*But no man can shew the name of Iesuits to have been in all ages since Christ.*

Ergo: *No Iesuite is of the Church.*

If I should call upon you for the names of Iesuits, I should serve you as you serve us: but I will not use such poore miserable shifts as these, which are no other then the cavils of men that have nothing to say that is worth the hearing, as I will after shew in his due place. Let this suffice for this place; I professe, that if Master Fisher or any other Iesuit can shew me, that a Church professing the same faith which the Iesuits now doe, was visible in all ages, I will be of their faith, though they can not shew me the names of Iesuits in those former times.

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Fisher. CHAP. III.

M. Fisher undertooke to defend the negative part, so as it did belong to his Adversary to prove the Affirmative.

**M** After Fisher explicated the meaning of his Question to bee, that first, *His Adversarie should set downe Names of men in all ages whom they thought to bee Protestants.*

*Secondly, that they should shew out of good Authours prooffe that they were Protestants*

*Thirdly, that they should defend them to hold nothing contrary to the doctrine of Protestants contained in the 39. Articles, unto which all English Ministers are sworne.*

*Men agreeing in faith may differ in other doctrines.*

*Rogers in his first Answer.*

To the First, I wil shew the names of such as maintained our now Faith in all ages, and bring good proofe.

To the second, the Church of Rome cannot produce Fathers in all ages, who doe not contradict the Councell of Trent in some doctrines established in the said Councell.

To the third. It is no prejudice to our Faith, if the same Authors doe differ from us in other opinions not concerning Faith, as long as they maintaine our faith.

*Fisher his Question.*

*Whether the Protestant Church was visible in all ages, especially in the ages before Luther? And whether the names of the Professors thereof may be shewed in all ages out of good Authors?*

*Rogers.*

Mr. *Fisher*, you here confound two Propositions, or Questions, delivering them both as one, whereas they are very different, and may subsist the one without the other. For a Protestant Church may bee extant in all ages, and yet no names of the Professors to be found for every age; and this existence of such a Church may be proved by generall testimony of History, as that the Christian Religion was here in Britaine before

*Hist. Angl.  
l. 2. c. 2.*

the coming of *Augustine* the Monke, may be proved out of *Beda*, who maketh mention of British Bishops, but nameth none of them. Here *M. Fisher* and his Second would say, Shew me their names, or I will not grant there were any. Let us ascend a little higher; wee may prove it out of *Eusebius* 300 yeeres before that this Country was Christian.

*In vita Constantini. lib.  
3. c. 18.*

Here Mr. *Fisher* would say, Shew the names of those Christians, or I will not beleve it. So it is plaine that these are two Questions; ἕκαστον περὶ τοῦ ἐκείνου μίαν ἀποκρίσιν αἰεὶ λαμβάνειν αἰσλως. It is not well to require one answer to two questions. This is as if a man should aske whether *John a Nox*, and *John a Stiles* be at home, when the one is forth, the other at home; and enioyne the Respondent to answer to both at once yea, or no; by which answer he must speake an untruth, because the questions

*Arist. E-  
lench. 2.  
c. 17.*

questions are two really distinct. This is a trick of Sophistry, M. Fisher; let me give you one instance more. If I should aske M. Fisher, whether hee were a man, or not; and whether hee could shew mee the names of his Ancestors in all ages untill Adam? would you give me one answer unto both? if affirmative, then you had a great taske, and such as I think you neither can performe, nor would undertake: if negative were your answer to both, then you are no man. You would think it unreasonable that I should tye you thus to prove your selfe a man. Thinke it as unreasonable, that you should tye me thus to shew my selfe a Christian, especially considering this kind of prooffe is but weake, uncertaine, full of exceptions, and at the most but humane, *Cui potest subesse falsum*, the testimonies of men, *qui & falli possunt, & fallere*, who may deceive, and be deceived.

You would thinke it reasonable, that if you were to prove your selfe a man, a humane creature, or that you are descended from Adam, I should leave the maner of prooffe to your self, & you would go to work a shorter way, & more effectually thus:

*Every living creature consisting of a reasonable soule and humane bodie, is a man.*

*I am a living creature consisting of such a soule, and such a bodie:*

*Ergo: I am a man.*

This would give me satisfaction, I would not reject it, and bid you shew the names of your Ancestors out of Histories in all ages, or you are no man.

You would have me prove my selfe a Christian: give me leave to chuse, and frame mine owne Argument thus:

*Whosoever doth professe that faith which is, and ever hath bin required of those who by Baptisme are made Christians, is therein baptized, & doth therein continue, is a Christian.*

*But I was baptized in that faith, and doe therein continue, and professe the same.*

*Ergo: I am a Christian.*

Will you now, M. Fisher, say unto mee, Not so; but you must shew me a Catalogue of those who held your faith in all ages, or you are no Christian, you have no Church. Is this  
your

your charitie, M. Fisher? will you not grant me as a Christian? what I grant you as a man?

*Bellarmino, Baronius, Valenza, Aquinas*, and ascending higher, *Ruffinus, Cyrillus, Tertullian, Irenaeus*, tell mee you can require no more for an explicit faith, such as profession requires, at my hands, then this, which all children in our Churches are taught to beleeeve, to know, and to professe: adding this implicit faith, that they, besides the Articles of the Apostles Creed, are prepared to entertaine, & will beleeeve all things revealed in the word of God. I will begin with *Valenza*, who

Tom 3. disp.  
1. c. 1. p. 5.

saith: "*Nota inter omnes orthodoxos convenire, articulos fidei Catholicis credendos esse illos qui Apostolorum Symbolo continentur.* Note, that it is agreed amongst all those who are "right beleeevers, that the Articles of faith which Catholiques "ought to beleeeve, are those which are contained in the Apostles Creed. If there were any other Articles, he should not have said, these were the Articles, but some of the Articles. Again, the same *Valenza* saith; "Now in the time of grace "there is a command laid upon all, that of necessitie they must "*explicitè credere*, i. actually know, and immediatly beleeeve "those Articles of faith which are contained in the Apostles "Creed; *Et sic docent communiter Theologi, & D. Thomas*; "This is the common doctrine of Divines, and so saith *Aquinas*. But other truths of faith, which besides those Articles of "the Creed, are contained either in the holy Scriptures, or in "the definitions of the Church, *Non necessarium est necessitate "medij, aut praecepti explicitè credi à vulgaribus fidelibus*: They "are not necessarily to be beleeeved by common Christians, either as a meanes without which men cannot be saved, or by "a necessitie imposed, or commanded. Wherein observe how the Jesuit addeth, and paralleleth Definitions of the Church to the Scripture, whereas *Aquinas* cited by him saith thus:

Q 2. Art.  
3.

*Dicendum est ergò quod fidei objectum per se, est id per quod homo beatus efficitur, ut supra dictum est. Per accidens autem aut secundario se habent ad objectum virtutis omnia quae in sacra Scriptura divinitus tradita continentur, sicut quod Abraham habuit duos filios; quod David fuit filius Isai, & alia hujusmodi. Quantum ergo ad prima credibilia quae sunt articuli fidei, tenetur homo*

The ancient Rom. Church would add nothing to the Creed.

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homo explicitè credere, sicut & tenetur habere fidem. Quantum autem ad alia credibilia non tenetur homo explicitè credere, sed solum implicitè, vel in preparatione animi, in quantum paratus est credere quicquid divina Scriptura continet: sed tunc solum huiusmodi tenetur explicitè credere, quando hoc ei constituerit in doctrina Fidei contineri. Q. 1. Art. 8 Wee must therefore conclude, that the proper object of Faith is that by which a man is made happy, as we have said before. But accidentally, and secondarily all those things belong unto the object of that vertue, which are delivered from God, and contained in Scripture; as for example, that *Abraham* had two Sonnes, and that *David* was the Sonne of *Isai*, and such like. Therefore as farre as concernes those prime objects of mans beliefe which are the Articles of Faith, a man must beleieve the same expressly, as hee must have Faith. But as for other objects of Faith a man is not bound to believe them expressly, but only implicitly, or in a preparation of minde to believe whatsoever is contained in the holy Scripture: but then he is bound to believe those things expressly, when it shall plainly appeare unto him that they are contained in the doctrine of Faith. Thus farre that Schooleman.

To the same effect *Carbo* the best Epitomizer that I haue seen, who in his smaller Booke hath all the marrow of *Aquinas* his Summes. The next shall be *Baronius*.

*Hoc ipsum Symbolum Catholica Ecclesia semper adeo est venerata, ut in sanctis Conciliis Oecumenicis, quasi basis quadam & fundamentum structura Ecclesiastica consueverit, imprimis recitari.* Baron. 44. n. 18. The Catholique Church did alwaies so farre reverence this Creed, that it was a Custome to repeat the same in holy Generall Councils as a ground-worke and foundation of all Ecclesiasticall buildings, (saying moreover concerning the Romane Church) that it had preserved the same Apostles Creed, *sincerè & illibatè*, without any addition or diminution, as *Ruffinus* hath testified in these words: In divers Churches some things haue beene added, but in the Church of Rome, *Adjectionem unius saltem sermonis non admittit auditus*, Their eares abhorre to heare the addition of one sentence.

*Bellarmin. Tom. 4. lib. 1. de Iustificacione cap. 9. Iam verò*

C

quod



*The Apostles Creed, a right, sound, whole, full faith.*

quod vetus Ecclesia senserit, ac tradiderit de fide ad justificationem, & salutem necessaria; quid ea videlicet sit, & quod obiectum habeat non potest clarius intelligi quam Symbolo fidei, quod Catechumenis initio traditur, ut cum fide recta, & salvâ ad lavacrum Regenerationis accedant. Concerning that Faith which is necessary to Justification and salvation, what was the opinion of the Primitive Church, and what it did deliver concerning the same; namely, what Faith is, and what object it hath, cannot more cleerely bee understood then by that Creede which was delivered to those that were Catechized before Baptisme, that so they might come to the Laver of Regeneration with a right and sound Faith. *Tom. 3 lib. 1. de Baptis. cap. 24.* He saith that the repeating of this Creed is the fourth Ceremony of Baptisme, of which Ceremony mention is made, as he there writeth, by *Clemens, Dionysius, Origen, Cyprian, Cyrill, Hillary, Hierom, Augustine.*

And that the summe, and whole object of Faith is therein contained, though briefly, Saint *Augustine* doth teach, *Serm. 115. de tempore*, besides others that teach the same, where (saith *Bellarmin*;) he doth define the Apostles Creede, in these words, *Est inquit Symbolum comprehensio fidei nostra simplex, brevis, plena: ut simplicitas consulat audientium rusticitati, brevis memoria, plenitudo doctrina.* The Creed is plaine, brieft and a full comprisall of our Faith, that the plainesse may helpe the simplicitie, brevitie may helpe the memory, and the fulnesse may provide for the learning of the hearers.

*Lib. 1. c. 2.*

*3. 4.*

*Lib. advers.  
Praxiam.*

Saint *Irenaeus* doth expound the rule of the Christian Faith, the same also is done by *Tertullian*: but both of them doe teach, that nothing else is to be believed besides the Articles of the Apostles Creed, although they haue not the name of the Creede. So saith *Bellarmin*: *lib. 1. de Inst. c. 9.* *Leo the first, ep. 13.* doth charge *Eutiches* to haue made a dissention contrary to the entirenesse of the Catholique Faith. *Est siquidem ipsum Catholici Symboli brevis, & perfecta confessio, qua duodecem Apostolorum totidem est signata sententia.* For in the Apostles Creed is contained a perfect confession of Faith. Thus he is cited by *Binius, Tom. 1. Conciliorum pag. 946.*

*Baronius Anno 1016. num. 1.* saith, That one *Simeon* a ho-ly,



ly man of Armenia comming to Rome, and there being accused of Heresie, and demanded what faith hee was of? *Respondens Catholica, & Apostolica fidei perfectionem ita confitendo perdocuit, qualiter per universum orbem, Apostolorum Symbolum in Nicana Synodo peroratum clara voce personavit.* And by and by after *Baronius* addeth these words: *Innotuit protinus Papa, & omnibus qui aderant virum Dei (scilicet Simeonem) vera fidei esse professorem.* Lastly, the sufficiency of this Creed is acknowledged not onely by those which I have above named, but also the Councell of Ephesus concluding, doth repeat this Creed, adding these words: *Hnic sancta fidei omnes assentiuntur oportet, est enim pie sufficienter q̃ ad totius orbis utilitatem exposita.* Let all men assent to this holy Faith, for it is piously, and sufficiently expounded to the benefit of the whole world.

a He made a perfect confession of faith, by rehearsing the Apostles Creed, &c.

Having thus out of the Fathers, Schoolemen, Councels, and your owne Writers shewed the Antiquitie, necessitie, trueth, perfection, sufficiencie, and fulnesse of my Faith in which I was baptized, and which all wee of the Protestant Churches doe profess, how can you say that we are not of the Church, or require us to adde other Articles unto these in which wee all have been baptized, and in which alone, not onely wee, but all of your Church, and all Churches of the world since the Apostles times have been baptized, been made Christians, been admitted into the Church? This is the Covenant of faith as well in your Church as in ours: for there is no other profession of faith in Baptisme amongst you, but the Apostles Creed; there is no mention there, no promise, no covenant that wee doe beleeve unwritten Traditions, Indulgences, Purgatorie, Invocation of Saints, seven Sacraments, worshipping of Images, Communion under one kinde, Transubstantiation, and the Primacie of the Romish Church. When a Farmour is told, that he hath forfeited his Lease, that he hath broken his Covenants; he will aske in what point? and when it is told him in particular wherein, he repaires unto his Lease, lookes upon his Covenants; and if this which is layd to his charge be not there expressed, hee will reply; It is not here, I am not bound unto it, it is no Covenant of mine; and his

*Arguments proving Protestants to be of the Church.*

Land-lord were unjust to presse him beyond his Covenant.

*Bellarmin. to  
Blackwell.*

Wee have made a Covenant with God in Baptisme, we are admitted Tenants in his Church; you say wee have forfeited our Grant, broken our Covenants, we are no longer Tenants, we are no more of the Church. I aske you, why? you say, because I will not beleve your new Creed, and that the Pope is head of the Church (for that is your *primarius fidei articulus*.) I reply, there is no such thing in my Covenant; I was baptized in no such faith, I was made a member of Christ, I was not made a member of the Pope, I will leave that for you who make him your head. And thus farre of explicite faith, of justifying faith necessary to salvation, of the primary fundamentall propositions which belong to faith *per se, non per accidens*, out of which I will collect some few Arguments:

*Whosoever was baptized into, and still doth professe a whole, full, perfect, true, sufficient faith, is of the Church.*

*But the Protestants doe professe that faith by which men are made Christians, doe still continue Christians.*

*Therefore the Protestants are of the Church.*

Every word of the Major and Minor is proved in this Chapter, in that I have proved all these titles to belong to the Apostles Creed.

*A second Argument.*

*Whosoever doe professe that Faith by which men are made Christians, doe still continue Christians.*

*But the Protestants doe professe that faith by which men are made Christians.*

*Ergo: The Protestants are Christians, and consequently of the Church.*

*A third Argument.*

To prove that those Doctrines of their new Creed can be no Articles of faith, because the Articles of the Apostles Creed being already perfect and compleat, can admit of no essentiall addition; and all Articles must be essentiall, *quia per se*.

*There can be no essentiall addition to that which is perfect and compleat, as the Apostles Creed is.*

*But the Articles of Faith are essentiall unto Faith.*

*Ergo:*

Ergo: No new Articles may be added to the Apostles Creed,  
being perfect and compleas.

CHAP. IV.

Of the totall object of faith, as it includeth not onely the primary essentiall matters of faith, but also the secondary and accidentall matters contained in the revealed truth, and that from hence demonstrations may bee drawne to prove the Protestants to be a Church.



Those things we beleeeve by an infused divine faith, are of two sorts: 1. Some prime, proper, essentiall, as those things contained in the Apostles Creed. 2. Some other secondary, accidentall, and common to other habirs or vertues besides faith, to other persons besides the faithfull; as morall precepts belong to Charitie properly, and are common to Christians and Infidels, revealed not onely by the supernaturall light of Gods word, but also by the naturall light of reason in man, both from God; but the one written by God in the day of Creation, the other manifested by his Sonne in the day of Redemption. Of the former sort are the ten Commandements, which were knowne even to the Heathen, *Dixitq; semel nascentibus author.* He that readeth *Plato*, *Aristotle*, *Tullie*, *Diogenes Laertius*, the Poets, Greeke and Latine; the Latine, Greeke, Egyptian, Chaldean, Indian, Ethiopian Lawes, may there find, though not in the same excellent order, nor without some mixture of drosse, all the Decalogue. And so deepe was the impression of this Law in the wisest of those Heathen, that no Oracle could prevaile with them to crosse, or cancell what the Law of Nature delivered as Principles (which alone is properly the Law of Nature.) Excellent in this kind is that speech of *Catoes* in *Lucan*, who being advised by *Labienus* to consult with the Oracle of *Iupiter Ammon*, said unto him, What wouldst thou have mee to demand of the Oracle;

*An noceat vis ulla bono? Fortinnaq; perdat*

*Opposita virtute minas laudandaq; velle  
Sic satis, & nunquam successu crescat honestum?  
Scimus, & hoc nobis non altius inseret Ammon.*

He that shall reade *Phocilides*, a very ancient Greeke Poet, shall there finde a Store-house of excellent morall Precepts, as consonant to the writings of *Moses* and *Salomon*, as if they had been thence drawne.

*Aquinas,  
Bellarm.  
Valenza, &  
alii.*

All Divines of greatest note of your owne side hold that of the Apostle, *Hebr. 11. v. 1. Faith is the substance of things hoped for, the evidence of things not seene*, to be a definition of faith; and then the proper object of faith must bee *non apparentia, non visa*, things not evident to the naturall man, to the eye of reason, such as these morall Precepts are which I last mentioned: So that howsoever *Bellarmino* doe cavill with that distinction of Historiall Faith, and justifying Faith, yet reason will evince the distinction to be good, and needfull: for those Histories of *Esau*s selling his Birth-right, of *Abrahams* two wives, of *Dathans* rebellion, of *Dauids* adulterie, although they are not essentiall to explicite saving faith, yet those Stories, and whatsoever is recorded in the Word of God to have been done, or spoken, wee beleev to have been done and spoken, although the act sometime bee wicked, and the speeches false and blasphemous; as the murther of *Uriah*, the rayling of *Shimei*, the words of the Serpent to *Eve*: So the beliefe and credit we give, is not to those actions or speeches of theirs, as if the one were well done, and the other truly spoken; for this were to justifie the false Prophets, rayling Rebels, and the Devill himselfe: but wee beleev that Historiall Narration of the Holy Ghost, that such vvicked sinnes vv ere committed, such false blasphemous vvords spoken; and shall vvee not call this Faith, being a credit wee give unto the Relation, because it is by divine inspiration, in the Pen-men, not in the Actors, or first speakers, Historiall. If it bee faith, either a justifying faith, or an historiall faith, or some other: but no other is named, and it is no justifying faith; *Ergo*, an historiall faith. That it is not a justifying faith, I proove against *Bellarmino* out of his owne vvords:

*L b. 1. de Iu-  
stific. c. 9.*

The whole object of justifying Faith is contained summarily, and briefly in the Apostles Creed.

But those Stories of sinfull actions, lying Prophets, blaspheming Devils, are not at all in the Apostles Creed.

Ergo, The relations of them are no object, no article, no part of saving Faith.

If neither of saving Faith, nor any other, then of Historicall Faith.

Againe, no division of things contained in Scripture is more frequent amongst Fathers, Schoolemen, and latter Writers, Roman, & Reformed then that of Faith and life, *Credenda*, & *facienda*; what we should beleieve, how wee should live; and if they be members of one division they cannot bee affirmed one of another.

As therefore those Morall precepts are rules of actions, so they belong to Charitie, its their proper place.

As it is related, they came from God, so they are the object of Historicall Faith: So that the Articles of the Creed, wheresoever found in Scripture are the proper object of justifying Faith. And all things that are registred and declared by the *Θεομαρτυροι*, the Prophets and Evangelists, inspired by the Holy Ghost are the object of our Faith Historicall, I say, the relation, not every thing that is related, which Historicall Faith I define, to be a supernaturall infused assent, or credit we give to the relation of things in the Word of God, as revealed from him. So that I thinke, I may say, that rightly understood, both sides doe agree thus farre.

1. That the primary, materiall compounded object of Faith, as the Schoolemen and Iesuits speake, or more plainly, that the principall propositions of Faith are in the Apostles Creede.

2. The totall object of Faith, are *omnes revelationes divinae*, as *Valenza*; or *verbum Dei*, as *Belharmino*; or rather, the divine Scripture, as the Fathers, as *Aquinas*, *Carbo*, and the Reformed Churches doe say. For *Valenza* doth equivocate with his *Revelationes Dei*, and *Belharmino* with his *Verbum Dei*. Who would not be glad to reade in these two great Iesuits,  
That

Tom. 3. di. That such is the nature of Faith, that it can assent to no Propo-  
 I. q. 1. §. 4. sition, but as it is revealed by God? So *Valenza*. and Faith  
 P. 1. ought to levell at nothing besides the Word of God; for Faith  
 cannot be certaine and infallible, unlesse it relye upon his au-  
 thority who can neither deceiue, nor be deceived, So *Bellarmino*:  
 Lib. 1. de tu- Who (that desireth the peace of *Sion*) would not be glad here-  
 tis. c. 10. of? I did much rejoyce when at first I read it, but when I saw  
 that *Valenza* did extend his divine Revelations not onely to  
 Canonical Writers but also to the Pope; And *Bellarmino* to di-  
 vide *Verbum Dei*, the Word of God, into *Scriptum*, & *non scriptum*;  
 written Word, and unwritten Traditions, my joy turned  
 into griefe, and searching better into the Questions, I found  
 these were poore shifts to hemme in their Pope; for when  
 they are prest with arguments, or Authorities of Fathers con-  
 cerning the fulnesse, and sufficiency of the Word of God, *Bel-*  
*larmino* comes in with his distinction of *Verbum Dei Scriptum*,  
 & *non scriptum*; saying, that the one alone is *Regula partialis*,  
 a piece of a Rule; but both together are *Regula totalis*, a  
 whole Rule. So *Valenza* dealeth by revealed verities, *Vel per*  
 Tom. 3. di. *q. 1. p. 1. §. 4.* *Canonicum Scriptorem, vel per alium legitimum definitorem fi-*  
*dei*, whom he afterwards concludes to be the Pope.

I therefore chuse to speake as the Fathers doe; yea, and  
 as the more Ancient Schoolemen did, *Aquinas*, *Carbo*, and  
 others: That the Scripture is *Regula credendorum*, which ex-  
 cludeth *Bellamines Verbum non scriptum*, and *Valenzas* Pa-  
 pall decisions. And to this purpose I will cite such places of  
 the Fathers which are acknowledged by the Adversaries to  
 be true Fathers, and true quotations. The sacred Writers, *E-*  
 Irenaeus l. 3. *vangelium in Scripturis nobis tradiderunt fundamentum, & co-*  
 c. 1. *lumnas fidei nostra futuram*, haue delivered th: Gospell unto  
 us in the written Word to be the foundation, and pillar of our  
 Faith. Here *Bellarmines Verbum non scriptum*, his unwritten  
 Word hath no place. This Father, who lived in the first Age  
 after the Apostles, saith, *In Scripturis*, in the written Word.  
 Here *Valenza's* unwritten Revelations of Traditions, or Papall  
 decisions being his *definitores fidei*, have no place; to reconcile  
 these two, *Scriptum*, and *non Scriptum*, is to overthrow the  
 first fundamentall *Propositions* of all learning in the world, to

reconcile contradictions. The most incompatible opposition that is ; without which being laid as a groundworke, no man may treat of any thing. *αδυνατον τὸ το-  
τεν καὶ μὴ ὑπάρχειν αὐτὸ τὸ αὐτὸ καὶ κατ' αὐτὸ.* It is impossible that the same thing at the same time should be, and should not be ; this no man can be ignorant of, this is the first principle in *Metaphysicke*, in *Logicke*, though in other termes (*viz.*) two contradicting Propositions cannot be both true, nor both false. This is the first principle of all other Sciences, as the fornamed Author, as *Aquinas* your great Schooleman, *Fonseca* and *Suarez*, your fellow Jesuits, and great writers upon *Metaphysicke*, your learned writer upon the Demonstrations, *Zabarel*, and others whom I could name, doe undoubtedly teach. Reconcile me *Irenaeus* his *Scriptum est*, and your *non scriptum*, and as you have taken away the Rule of divine knowledge, by denying the sufficiency thereof, by denying it to be a totall Rule, but a part, a piece of a Rule, which is as much as no Rule, as a part, or piece of a man is no man ; so by denying this first principle of all humane knowledge, you take away all Naturall, and Morall Philosophie, all Logicke, all *Metaphysicke*, and then what remaineth but that we be no more creatures endued with reason, and your Pope shall rule us as please him : *Sed habebit imperium in belluas*, hee must transforme us into this beastly ignorance. Thus having taken away your distinction of *Scriptum*, & *non scriptum*, (which I desire may be observ'd in the rest of the Fathers that follow, for I will cite none who use not this word Scriptures, which is the written word) I will presse my Argument thus.

*Arist. Meta-  
eth. 4. ca. 10.*

*Fonseca.  
Suarez.*

*Bellarm. de  
Verbo Dei.*

First Argument.

*Whosoever doth hold the foundation and pillar of Faith,  
is of the Church.*

*But the Protestants believing the Scriptures, doe hold  
the foundation and pillar of Faith.*

*Ergo: The Protestants are of the Church.*

What, will you Master *Fisher* answer to this Argument ?  
will you distinguish *Verbum Dei* with *Bellarmino* ? or



*It is Infidelitic to adde unto Scriptures.*

*Revelatio Divina*, with *Valenza*? ad terminos, what word in my Syllogisme doe you distinguish, or what proposition doe you deny.

*Lib. cont.* The second testimony shall be *Athanasius*; his words are *Gentes, seu* these, *Sufficiunt sancta ac divinitus inspirata Scriptura ad instructionem veritatis*, out of which I thus argue.

## Second Argument.

*Whosoever doe professe that which is sufficient to instruct them in the truth are of the Church,*

*The Protestants professing the Scriptures, do professe that which is sufficient to instruct them in the truth.*

*Ergo: The Protestants are of the Church.*

Neither is here any place for *Bellarmines* unwritten word, or *Valenzaes* unwritten revelations.

*Basil.*

It is an Argument of infidelity, and a sure token of pride to reject any thing that is written, or to bring in any thing that is not written, saith Saint *Basil*, in his Sermon of the confession of Faith.

## Third Argument.

*But the Romanists doe add unto the Faith, things that are not written.*

*Ergo, The Romanists are proude Infidels.*

The *Maïor* is Saint *Basils*, the *Minor* is your owne, not onely delivered by private men, but also enacted by your Councell of *Trent*. *Sess. 4. Anno 1546.*

## Fourth Argument.

*Chrysost.*

*Whatsoever is requisite unto Salvation, is wholly fulfilled in the Scriptures, saith Chrysostme, Com. in 22. Matth.*

*But the Protestants doe professe all that is fulfilled in the Scriptures.*

*Ergo, The Protestants doe professe all that is requisite unto salvation, And doing so, sure they are of the Church, because none are saved out of the Church.*

*idem Chrys.*

Seing we have a most exact Ballance, Levell, and Rule of all



*It's devilish to think anything divine besides Scriptures*

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all things, the sayings of the Law of God, I beseech you all, that forsaking what seemeth to this man, or what seemeth to that man, you would enquire after these out of Scripture. Thus the same Father, *Hom. 13. in 2. Ep. ad Cor.* I argue thus

**Fifth Argument.**

*They who professe, and believe the most exact ballance, levell, and rule, (of Christians) doe continue in the Christian Church,*

*But the Protestants believing the Scripture, or written Word, doe beleve a perfect ballance, levell, and Rule of all things belonging to Christians.*

*Ergo, The Protestants are in the Christian Church.*

I reverence the fulnesse of Scripture, Let *Hermogenes* shew *Tertull* con- me that it is written, if it be not written, let him feare the woe *tra Hermog.* that is denounced against them that adde, or diminish.

**Sixth Argument.**

*They who adde to the fulnesse of the written Word, are thereby subject to a great Woe,*

*But the Romanists denying the fulnesse of Scripture adde thereto unwritten Traditions.*

*Ergo, The Romanists are subject to great woe.*

**Seventh Argument.**

*Diabolici spiritus est aliquid extra Scripturarum Sacrarum auctoritatem putare divinum.* It is devilish to accompt any thing divine that is not in the written Word. *Theoph.*

*But the Romanists doe accompt unwritten Traditions, and Papall determinations to be divine.*

*Ergo, The Romanists are devilish, or have a devilish spirit in them.*

I will conclude with Saint *Augustine.*

**Eighth Argument.**

*If any one either concerning Christ, or his Church, or <sup>Aug. l. 3.</sup> concerning any other matter which belongeth unto <sup>cont. Petil.</sup> Faith, or life; I will not say, if wee, but as Saint Paul added; If an Angell from heaven doe declare*

*No sure way to prove the Church but by Scriptures.*

*unto you any thing besides that which you have received in the writings of the Law, and the Gospell, let him be accursed.*

*But the Romanists doe tell us of unwritten Traditions concerning masters of Faith and life, besides the written word of the Law, and the Gospell.*

*Ergo, The Romanists are accursed.*

I will adde more testimonies out of the same Father, both because by consent of all Divines that I have reade, both Roman and Reformed, hee is the chiefest Divine since the Apostles, and because those things which I shall alleage out of him, being versed in the same Question betweene him, and the Donatists concerning the Church, are most proper to this question betweene us and the Romanists, whether we bee a Church or no, and will answer most doubts and objections that are made herein: but seeing that this Chapter is growne so long, I will reserve it for another.

#### CHAP. V.

*Shewing out of Saint Augustine and others, that there is no other way to demonstrate a Church to bee a true Christian Church, but by the Word of God.*

**I** Desire you Mr. *Fisher*, and whosoever will vouchsafe to reade these my poore Labours, to take my meaning in citing these Fathers, Schoolmen, and Iesuites which I have alledged in the precedent Chapters, not to be such, as if by their authoritie alone wee endeavour to proove our selves to be a Church; but to shew that in matters of Faith, and in this Question of the Church no demonstrations, no strong, proper, and necessitating Arguments can bee made but out of Scripture. All other Arguments are but probable, without any necessary illation, and forreine, not proper to Theologie: As after I have done with *S. Augustine*, I will shew out of your owne Schoolmen.

This Father is he out of whom our later Writers have had  
next

(next after the sacred Scriptures) most of the excellent, solid, deepe Divinitie which they have : This was hee that was stiled *Malleus Hæreticorum*, the Hammer of Heretikes : *Vir Sabellicus super omnes qui ante eum, & post eum huc usque fuerunt mortales, admirabilis ingenii acumine præditus.* A man (as your *Sixtus Senensis* writeth of him) indued with a sharpnesse of wit above all mortals that have been before him, or after him to this time, full of humane learning ; but in the divine Scriptures by farre the most learned of all others ; and in the Exposition of Scriptures raised to so high a pitch of incomparable subtiltie, or acutenesse, *ultra quam dici queat*, more than the tongue of man can expresse. This was hee of whom a learned Preacher, and powerfull speaker of ours spake in the Pulpit, that hee confuted the Heretikes so fully, answered all their objections and demands so weightily, that of him next after the Sonne of God himselfe it may bee sayd, they durst aske him no more questions. And if I in my poore judgment and reading may expresse what I have observed, and doe conceive, that was the most fruitfull age of Heresies that ever was, and some of those Heretikes so learned, especially *Pelagius*, the grand enemy of the grace of God, that if Saint *Augustine* had not been borne in those times, *Pelagius*, and many more had not been confuted. This man amongst other Heretikes wrote against the Donatists, who did appropriate the Church to themselves, as now the Romanists, or Papists doe : so that it is the same question now betwene us and the Papists, which was then betwene Saint *Augustine* and the Donatists. The Donatists did tye the Church to Africke, the Papists to Rome ; not that either the one or the other did, or doe denie Christians to be in other parts of the world, but that all men in the world must bee of their Church, and hold union with them, and dependance from them.

The first place that I will cite out of Saint *Augustine*, shall be his words in his second Booke of *Christian Doctrine*, ca. 9. All those things which doe containe faith and manners of living, are found amongst those things, *quæ aperte posita sunt in Scriptura*, which are plainly put downe in the written Word. This doth proove what wee intend, namely, that this

*The Rom: and Donatists make the like claime.*

Question of theirs, if it be necessary, is found in Scripture, and not onely so, but in plaine Scripture; which answereth the objection of obscuritie in the Scripture, that though it bee true, that in Scriptures some things be obscure, some be plaine; yet all necessary things are plaine in Scripture.

*Ex Augustino lib. de Unitate Ecclesie cont. Petilianum Tom. 7. p. 109.*

*Cap. 2.*

*Inter nos & Donatistas questio est, ubi sit Ecclesia? Quid ergo facturi sumus, in verbis nostris eam quasituri, an in verbis capituli sui Domini nostri Iesu Christi? Puto quod in illius potius verbis eam querere debemus qui veritas est, & optime novit corpus suum, novit enim Deus qui sunt ejus.*

*Cap. 3.*

*Sed ut dicere coeperam, non audiamus hac dico, hac dicis, sed audiamus hac dicit Dominus: sunt certe libri dominici, quorum auctoritate utrique consentimus, utriq; credimus, utriq; servimus: ibi queramus Ecclesiam, ibi discutiamus causam nostram: Auferantur ergo*

Those words of St. *Augustine* I apply to our present purpose, concluding in the same manner against the *Romanists*, as this Father did against the *Donatists*, changing onely *Donatist* for *Romanist*.

*Cap. 2.*

The Question betweene us, and the *Romanists* is, where is the Church? What then shall we doe, shall we seeke for the Church in our owne words, or in the words of her Head, and our Lord *Christ Iesus*? I think we ought rather to seeke her in his words, who is the *Truth*, and best knoweth his owne body, For the Lord knoweth who are his.

*Cap. 3.*

But as I began to say, let us not heare (these words) I say this, thou saist that; but let us heare this, thus saith the Lord, Our master hath left books unto us, to the authority of which Bookes wee both consent, wee both beleeeve, wee both subnait; there let us seeke the Church, there let us examine our cause:

Away

Away with those words from amongst us which we cite not out of the Canonickall Books of God, but elfwhere.—Some man peradventure wil say unto me, why wil you have those things taken away, seeing your cause, though those things were alleaged will stand invincible? Because I would have the Church demonstrated, not by human reason, but by divine oracles. For if the holy Scriptures have designed the Church to be in *Italy* alone; & in those few weh concur with *Rome*; whatsoever may be brought out of other Bookes, none but the *Romanists* do possesse the Church.

If the holy Scripture doe limit the Church to a few more of the Province of *Casarea*, we must passe unto the *Rogatists*. If it be amongst those few of the Provinces of *Tripolis*, and *Byzacene*, the *Maximinianists* are come unto it. If onely amongst the *Easterlings*, vvee must seeke for the Church amongst the *Arrians*, *Macedonians*, and *Eunomians*, and others, if there be any more there; for who is able to recount the severall Hæresies of every Nation?

But if the Church be assigned to all Nations, by divine and most certaine testimonies of

*illa de medio qua adversus nos invicem, non ex divinis Canonis libris, sed aliunde recitamus—* Quærat fortassis aliquis, & dicat mihi, Cur ergo ista vis auferri de medio, quando communio tua etiamsi proferantur, inivicta est? Quia nolo humanis documentis sed divinis Oraculis sanctam Ecclesiam demonstrari; si enim sancta Scriptura in Africa sola designaverunt Ecclesiam, & in paucis Rome Rypitanis, & Montensibus, & in domo, vel patrimonio unita Hispana mulieris, quicquid de chartis aliis aliud proferatur, non tenent Ecclesiam nisi Donatista.

Si in paucis Mauris Provincia Casariensis eam sancta Scriptura determinat ad Rogatistas transcendendum est. Si in paucis Tripolitanis & Byzacenis, & provincialibus, Maximianista ad eam pervenerunt. Si in solis Orientalibus, inter Arianos, & Macedonianos, & Eunomianos, & si qui illic alii sunt, requirenda est. Quis autem possit singulas quasi Hæreses enumerare gentium singularum.

Si autem Christi Ecclesia Canoniarum Scripturarum divinis, & certissimis testimoniis,

*Christ doth demonstrate his Church.*

monis, in omnibus Gentibus designata est; quicquid attulerint, & undecunque recitauerint qui dicunt ecce hic Christus, ecce illic; audiamus potius, si oves ejus sumus vocem Pastoris nostri dicentis, Nolite credere.

Ista quippè singula in multis Gentibus ubi ista est non inveniuntur, hæc autem quæ ubique est, etiam ubi illa sunt inveniuntur: Ergo in Scripturis Sanctis Canonicis eam requiramus.

Cap. 4.

Totus Christus caput, & corpus est, quicunque de Christo recte sentiunt, sed ab Ecclesia ita dissentiunt ut eorum communio non sit cum tota quacunque diffunditur, sed in aliqua parte seperata inveniatur, manifestum est eos non esse in Ecclesia Catholica.

Quapropter, quia cum Donatistis nobis Quæstio est non de capite sed de corpore, id est, non de ipso Salvatore Iesu Christo, sed de ejus Ecclesia; ipsum Caput de quo consentimus ostendat nobis corpus suum de quo dissentimus, ut per ejus verbum jam dissentire definamus. — Pri-

Canonically Scripture, whatsoever they shall bring, or whatsoever they shall recite, who say, *Loe here is Christ, loe there is Christ*; let us rather heare, if we be his sheepe, the voice of our Shepherd, saying, *Believe them not.*

For those severall (Sects) are not found in many Nations where the Church is. But this church, which is every where, is found also vvhhere those severall (Sects) are: Therefore let us search for the Church in Holy Canonically Scriptures.

Cap. 4.

Christ is wholly a Head, and a Body, whosoever have a right opinion of Christ, but doe so dissent, that they communicate not with the whole Church, wheresoever dispersed; but with some part thereof, severed from the rest; it is cleare, that they are not in the Catholike Church.

Wherefore, seeing the question betweene us and the Romanists is not concerning the Head, but the Body; that is, not concerning our Saviour Iesus Christ, but concerning his Church; let the Head, concerning whom we doe agree, shew unto us his Body, about which wee doe differ, that so  
by

by his words wee may end the difference. — In former times this word was delivered by the Prophets, then by himselfe, then by his Apostles. — In all these the Church is to be sought for.

This also I warne aforehand, that wee chuse such places of Scripture as are cleare and manifest: for unlesse there were such to bee found in the holy Scripture, there were no means how those things might be laid open which are shut, or those things made cleare which are obscure. — Wee must lay aside those things w<sup>ch</sup> are there obscurely set down, or wrapped in the vail of figurative speeches, not because they are false, but because they require an Expofitor.

O you Donatists (O you Romanists) reade *Genesis*, there you shall find written, In thy seed shall all nations of the earth be blessed. Let us heare what the Apostle saith of this seed, In thy seed, that is Christ. Behold, this is the wil & Testament of God; why doe you cancell the Testament of God, in saying that this is not fulfilled in all nations, and that the seed of *Abraham* is perished from amongst the Nations? why doe you adde unto his Testamēt, saying, that Christ

*oribus temporibus per Prophetas sonavit verbum, deinde per seipsum, deinde per Apostolos. — In his igitur omnibus quarenda est Ecclesia.*

*Hoc etiam prädico, atque propono uti quæ aperta, & manifesta deligamus: quæ si in sanctis Scripturis non inveniuntur, nullo modo esset undè aperirentur clausa, & illustrarentur obscura. — Seponenda sunt quæ obscure sunt posita, & figurarum velaminibus involuta. — In talibus figuris nolo quæramus Ecclesiam, non quia falsa sunt, sed quia interpretem quarunt.*

Cap. 6.

O Donatista *Genesin* legite, *Benedicentur in semine tuo omnes Gentes terre*, *Genes. 22. Quid dicat Apostolus audiamus. — In semine tuo quod est Christus — Ecce Testamentum Dei: quare vos irritum facitis Testamentum Dei, dicendo nec in omnibus Gentibus esse completum, & periisse jam de Gentibus in quibus erat semen Abraham? Quare superordinatis dicendo in nullis terris heredem permanere*

Gal. 3.

E.

Chri-



*Christum, nisi ubi poterit coharedeum habere Donatum? Non invidemus alicui; Legite nobis hoc de lege, de Prophetis, de Psalmis, de ipso Evangelio, & Apostolicis literis legite & credimus, sicut nos vobis legimus & de Genes. & de Apostolo; & benedicentur in te omnes tribus terra, & in semine tuo.*

*Date mihi hanc Ecclesiam, si apud vos est, ostendite vos communicare omnibus Gentibus quas jam videmus in hoc semine benedicti —*

*Cap. 7.*

*Quid in Prophetis, quam multa, & quam manifesta sunt testimonia Ecclesia per omnes Gentes toto orbe terrarum diffusa. — Repleta est universa terra ut cognoscat Dominum. — Germinabit & florescet Israel, & replebitur Orbis terrarum fructu ejus. —*

*Isa. 11.*

*Isa. 27.*

*Psal. 27.*

*Posui te in lucem Gentium ut sis salus usque ad fines terra. Latere sterilis quia non paris, erumpe, & exclama quoniam multi filii deserta, magis quam ejus que habet virum.*

hath no inheritance in the earth but where *the Pope of Rome is his Copartner?* Wee envie no man; Reade us this out of the Law, out of the Prophets, out of the Psalmes, out of the Gospell, out of the writings of the Apostles; reade it there, and we will beleeve it; as we doe reade unto you out of *Genesis*, and out of the Apostle, In thee, and in thy seed shall all the kindreds of the earth bee blessed. Give me this Church if it be amongst you, and shew me that you hold Communion with all those nations, which now we see blessed in this seed.

Let us passe from the Law to the Prophets: how many, and how manifest testimonies are there found of the Church spread through all Nations of the world. The earth shall be full of the knowledge of the Lord. Israel shall blossome, and bud, and fill the face of the world with fruit.

I have put thee for a light unto the Gentiles, a Saviour unto the ends of the world. Rejoice thou barré that didst not beare; break forth into singing, & cry aloud thou that didst not travell with child, for more are the children of the desolate, then the children of the married wife, saith the Lord.

Let

Let these (*Romanists*) compare their multitude in Italie and Spaine, and their scattered Profelytes elsewhere, with the multitude of Iews whersoever dispersed through all lands, and they shall see how fewe they are in comparifon of them. How then can they thinke the words of the Prophet were spoken of them, which saith, Many more are the children of her that was forsaken, then of her that hath an husband?

Againe, let them compare the multitude of Christians through all Nations with whom they hold no Communion, denying them to be of the Church, as the Greeke Church more large then the Latine, the Southerne Churches not inferiour to the Latine, the Easterne Churches more by farre then the Greek and the Latine put together, and they shall see how fewe the Iewes are in comparifon of them; and they may understād that this prophesie was fulfilled in that Catholike Church which is diffused through the world. Now let us heare something out of the *Psalms*, I will give thee the heathen for thine inheritance, & the uttermost parts of the earth for thy possession. Their sound is gone out into all lands, and their words unto th'end of the world;

which

*Comparent isti multitudinem suam in Aprica constitutam cum multitudine Iudeorum per omnes terras quacunq; dispersi sunt, et videant, quam sint in illorum comparatione paucissimi. Quomodo ergo de se dictum assignabunt: multi filij deserta, quam ejus quae habet virum?*

*Rursus comparent multitudinem Christianorum per omnes Gentes quibus non communicant, & videant quam pauci sint in comparatione omnes Iudei, & tandem aliquando intelligant in Ecclesia Catholica toto orbe diffusa istam prophetiam esse completam. Iam pauca de Psalmis audiamus: Dabo tibi Gentes hereditatem tuam, & possessionem tuam fines terra.*

Cap. 8.

*Nonne Apostolus de Praedicatoribus Novi Testamenti dictum exposuit quod scriptum est in omnem terram exiit sonus eorum, & in fines orbis terra verba eorum. Et super omnem terram gloria tua: & unde gloria ejus super omnem terram, nisi quia Ecclesia ejus per omnem terram, & reple-*

*Psal. 18.*

*Psal. 36.*

E

Psal. 71.

*bitur gloria ejus omnia terra, fiat, fiat. Ite nunc vos Donatistæ. & clamate, non fiat, non fiat. Vicit vos Verbum Dei dicens, fiat, fiat.*

*Quid ad hæc dicturi sint quæ commemoravi ex Lege, ex Prophetis, ex Psalmis: Audiamus ipsius verbi vocem ore propria carnis expressam: Sic scriptum est, & sic oportebat Christum pati, & resurgere à mortuis tertio die.*

*Hic ipsum caput ostenditur quod ipsum se manibus discipulorum prebuit contredendum. Vide quemadmodum de corpore adjungat quod est Ecclesia, ut nos nec in Sponso nec in Sponsa errare permittat. Et predicari (inquit) in nomine ejus penitentiam, & remissionem peccatorum per omnes Gentes incipientibus ab Hierusalem? Quid hæc voce veratius, quid divinius, quid manifestius? Me piget commendare verbis meis, & hereticos non pudet oppugnare verbis suis. Dicant ea testimonia quæ posui de Lege, & Prophetis, & Psalmis obscura esse, & figuratè dicta, etiam aliter posse intelligi, quanquam & in eis egerim quantum potui ut nec amdeant dicere, Sed ecce di-*

which the Apostle expounded to be spoken of the Preachers of the new Testament. His glory is over all the earth, because his Church is in all the world; let the whole earth be filled with his glory. Amen, Amen. Let it be, let it be.

Goe now (ye Romaniſts) and cry, not so, not so, let it not be, let it not be. The word of God hath overcome you, saying, Let it be, let it be. What will they answer to these words of the Law, the Prophets, & the Psalmes? Let us heare the words of Christ himselfe, saying, so it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. Here the head it selfe is shewed unto us, which gave himselfe to bee handled by his disciples. See what hee addeth cōcerning his body, which is the church, that so we may erre neither in the Bridegrome, nor in his Bride. And (saith he) that repentance and remission of sinnes should be preached in his Name through all nations, beginning at Hierusalem. What can be spoken more truly, more divinely, more clearly? I hold my words unworthy to commend it, and yet these Heretikes are not ashamed to oppugne it. They may say that those words which I have cited out of the Law, and the

the Prophets, & the Psalmes, are darkly & figuratively spoken, & may be otherwise understood; although I have laboured herein to stop their mouthes. But say they should say so, I aske again, whether that be darkly spoken, or shadowed with a vaile, as if it were a riddle w<sup>ch</sup> was spoken by Christ himselfe, that so it is written, and so Christ ought to suffer, and to rise again the third day, & that repentance, and remission of sinnes should be preached amongst all nations in his name. Hear what the Lord saith, not what *Donatus*, or *Rogatus*, or *Vincentius*, or *Hilarius*, or *Ambrose*, or *Austine* doe say, How doe we trust that we may clearly find Christ in the Scripture, if we cannot find there clearly his Church.— They must needs be doubtfull, who use in defence of their society their own testimony, not the testimony of God.— Vnlesse thou know thy selfe, not in the word of cavelling people, but in the testimonies of my Books. In the Scriptures have wee learned to know Christ, in the Scriptures have we learned to know his Church. Wee have these Scriptures common to us both, and why out of these doe not we hold Christ and his Church common to us both. And againe, Behold the Scripture common to both; loe where wee have known Christ; loe where we have known his Church.

*cant nunquid & obscure dictum, aut enigmatis velamento adumbratum est quod ipse Christus dixit, quia sic scriptum est, & sic opponebat Christum pati, & resurgere tertio die, & predicari in nomine ejus penitentiam, & remissionem peccatorum per omnes Gentes. Audi dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus, sed dicit Dominus. Quomodo ex divinis literis confidimus accipisse nos Christum manifestum si non inde accepimus & Ecclesiam manifestam. Necessesse est incerti sint qui pro sua societate testimonio utuntur non divino, sed suo. Nisi cognoveris teipsum non in verbis calumniosorum, sed in testimoniis librorum meorum. In Scripturis didicimus Christum, in Scripturis didicimus ecclesiam. Has Scripturas communiter habemus quare non in eis et Christum & Ecclesiam communiter retinemus. — Ecce Scriptura communes, ecce ubi novimus Christum, ecce ubi novimus Ecclesiam.*

Epist. 48.

Epist. 116.

*Aquin. 1. q.  
1. art. 8.  
Cath.*

Reflecting now upon what wee have cited out of this incomparable Father, wee may observe how plainly, how frequently, how perseveringly he maintaineth, that this Question concerning the Church may be proved plainly, manifestly, clearly out of Scripture; That hee would not have men use Humane testimonie in this question; and they which doe use Humane testimonies herein, and not Divine, stand upon uncertainties: to the same purpose the Schoolmen say, That Humane reasons, *in hac doctrina non valent ad probandum*, are not of force to prove: yet it useth Humane reason, not to prove Faith, and what it believeth, but to declare other things as a forreine Argument, and probable: but it useth Divine Authorities as a proper, and necessary Argument.

Secondly, let us observe, that this Father writing upon this Question, so many Books as make more then halfe a great Tome, yet never used any other Argument in those Bookes but Scripture; hee never called upon his Adversaries, to shew names of their Professors in all Ages, nor did hee attempt that for himselfe, but chose rather to cite the same Scriptures, twenty times at least in severall Bookes of that subject, out of which places I will collect two Arguments; first, desiring the Reader to observe, That things expressly contained in Scriptures, and things thence deduced are of a different nature, these later inferior to those; those are Principles, these are but Conclusions; those depend upon supernaturall light of Divine Revelation, these Conclusions are grounded upon those Divine Principles which men apprehend by Faith, and then doe search, and find the illation, and consequence of these Conclusions by the light of naturall reason, improved by Industry, and refined by Art: I doe not say that I can shew in Scripture, that the Protestants are the true Church, which were to make it a point of Faith, but out of Scriptures I can prove that the Protestants are a Church, and so make it a Theological conclusion, and the Arguments demonstrations; because drawne out of the proper Principles of Theologie or Divinitie, thus:

#### 1. Argument.

*They who professe that Faith which was preached through the World, are a true Christian Church.*

*But*

*The Church of Rome is not the Church.*

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*But the Protestants holding the Apostles Creed, and the doctrine of the Apostles, doe professe that Faith which was preached through the World.*

*Ergo, The Protestants are a true Christian Church.*

2. Argument.

*They who hold Communion, and acknowledge themselves to be a part of that Church which is dispersed through the World, are a true Church.*

*But the Protestants doe hold Communion, and acknowledge themselves to be a part of that Church which is dispersed through the World.*

*Ergo, The Protestants are a true Church.*

Secondly, out of the same Principles I will prove, that the Church of Rome is not the Church, as excluding all other Churches, thus :

1. Argument.

*The Church doth professe that Faith which was preached, and received through the World.*

*The Roman Church holding a new Creed of unwritten Traditions, Transubstantiation, worshipping of Images, &c. doe therein not professe that Faith which was preached, and received through the World.*

*Ergo, The Church of Rome is not the Church.*

2. Argument.

*The Christian Church hath many more Children then the Church of the Iewes.*

*But the Romane Church hath not more Children then the Church of the Iewes.*

*Ergo, The Roman Church is not the Christian Church.*

The Major Saint *Austine* doth bring out of Scripture in those words, *The barren hath many more children then shee that hath an husband.* The Minor will appeare, if we say unto these Romanists, as Saint *Austine* did to the Donarists, Let them compare their multitude with the multitude of the Iewes dispersed over the world, and they shall see how few they are in comparison of them, the Iewes being by the calculation of the most learned in Historie, and Geographic, as many as will people

*a Brevewood  
in his En-  
quiries.*

people all Europe. The Roman Church when it was entire, being not much more then halfe Europe, if so much, and now having lost halfe that it was, is farre less. This I shall enlarge more fully hereafter, when I shall come to maintaine my former Arguments. Now I addresse my selfe to Master Fishers Replie.

## CHAP. VI.

Fisher.

*Concerning M. Rogers his Answer to M. Fishers  
five Propositions.*

**B***Y this which hath been said against Master Bernard, his Looke beyond Luther, it may be easily seene, that M. Rogers hath not sufficiently answered M. Fishers question aforesaid; for with a bold audacitie he nameth for Protestants, famously knowne Romane Catholikes, to wit, these Writers of the first seven hundred yeeres, and amongst others even Saint Bede, whose Writings, and profession of life (being a professed Romane Catholike Monke) shew him to bee no Protestant.*

Rogers.

I can see no such thing in what you have said against Mr. Bernard, neither have you said any thing there which may touch me, but you have the same in this your Treatise against me: you have written, not halfe a sheet, in Reply to Mr. Bernards Booke of eight, or nine sheets, and yet you would have men see in your short Reply to him, a Confutation also of what I have written.

I have read, that *Alexander* the Great, seeing a companie of Indian Apes marching along a Hills side, tooke them to be an armie of Enemies, but when he came neere, he found them to be as they were, poore, silly, fearfull Apes, that ran into the woods to hide themselves. Hee that thinkes hee seeth in your Reply to Mr. Bernard, a confutation of him, or me, is as much mistaken as *Alexander* was in the Apes; the reason is, hee looketh a farre off, as *Alexander* did, when hee tooke them  
for



for armed men ; but hee that commeth neere unto your Writings, vieweth, and examineth them diligently shall find, that there is no armie, there are no armed men, no sword, no weapon, no Scripture, no reason to wound us. You strout, and stalke a farre off, but when wee draw neere, you flye into the thickets of some darke speeches, ambiguous phrases, equivocating termes, like those, *Liguranus quos major aliquando labor erat invenire quam vincere*. It is more labour to find you out, then to conquer you. Mr. Bernard, I doubt not, is able to answer any thing that you have objected unto him, if he think such poore objections of yours to be worthy of any Reply. I will addresse my selfe unto what you object unto mee, you say that I have not sufficiently answered Mr. Fishers Question aforesaid ; For (say you) *with a bold audacitie hee nameth for Protestants, famously knowne Roman Catholics, to wit, the chiefe Writers of the first 700 yeares*. As for Audacitie, I hope to cleare my selfe, by performing all that I have undertaken herein. And the grounds I layed, doe manifest to the learned indifferent Reader, that I did so intrench my selfe, so fortifie my cause, as that I feare not any open force of a stronger enemy then you are. *I named for Protestants, knowne Romane Catholics* (say you) distinguish Romane Catholics, whether you meane the present Romane Church, or that which was in the first seven hundred yeares : these two are as different as Christian, and Antichristian, as Orthodox, and Hareticall, as Apostolike, and Apostaticall. I oppose the present Romane Church, not the Primitive ; and therefore I oppose this, because there is so different from that, and no more like unto those former Romane Catholics, then those Indian Apes were unto the valiant *Porus*, and his Indian Souldiers. They of those first seven hundred yeares did not equall unwritten Traditions unto the Word of God, they did not worship Images, nor was your new Creed any part of their Faith ; and this is the reason why we oppose the present *Roman* Church, because she hath so far declined from what she was.

Returne you to that Primitive Romane Church, and wee will returne to you ; these Writers of the first seven hundred yeares are ours, and not yours : inso much, that I doe require

*Non Apostolici, sed Apostatici.*  
Such as were fallen from all Christianity.  
*Baron. an. 908. n. 4.*  
speaking of the Popes of that age.

you to shew me any one Father of those seven hundred yeares that held your now Romane Creed, and I will be of your mind. And whereas you make choice of Saint *Bede* for your instance, I will pitch upon that very man, and deny him to be of your now Romane Faith, I meane, as farre as your now Romane Church doth differ from other Christian Churches: herein I am in the Negative, so that it doth belong to you to prove the Affirmative. Whereas you say Saint *Bedes* Writings, and profession of life (being a professed Romane Catholicke Monke) shewes him to be no Protestant; first, for his Writings, shew mee out of his Writings, what part of the Apostles Creed hee did denie; I have no other Articles of Faith: if hee held these (as I know hee did, and his Writings doe manifest it) hee is of my Faith, hee is of my Church; I of his, both of one Church, both of that one Faith, which the Protestants doe professe.

Secondly, I beleeve all the revealed written Word of God, as it was received in the Primitive Church, doth Saint *Bede* deny any of these? shew mee where. *But* (say you) *his profession of life proves him to be no Protestant, for hee was a Roman Catholicke Monke.* First, as for *Roman*, I have already answered, that your present Romane Church differs from that which then was, in all those Doctrines wherein we differ from you, although it then began in matters of Discipline to swerve from what it had beene, I say in matters of Discipline, not of Doctrine; if in any Doctrine, not in Doctrines of Faith; they enacted, enjoyned, necessitated no new Articles, as now you have done in your Councell of *Trent*, whereas you adde Catholick to Roman. *Hoc est—Pugnantis secum frontibus adversis componere*, like that of dividing all the world into *Kent* and *Christendome*, or rather to say that *Kent* is all *Christendome*. Roman is but a part of the Catholick Church, and to say as you doe, that the Roman is the Catholick Church, is as if one should say that one particular man were all men, and that one limbe of a man were the man, as the Poet said of *Tongilianus*:

*Tongilianus habet nasum, scio, nec nego nasum,  
Nil prater nasum Tongilianus habet.*

The man had a great nose, and therefore the Poet said hee was all nose, as if he had no other parts, neither, eyes, nor mouth, nor hand, nor arme, nor legge, nor foote. So you, because your Roman Church is somewhat large, you say that the Church is all Roman: whereas it is not much larger in proportion to the Catholike Church, then *Tongiliannus* his nose in respect of the rest of the body, I know you will say that the Roman Church is extended to the East, and West *Indies*, and there acknowledged: Alas, that is but by a few of your owne Emisaries cooped up in some small Islands, and Forts in the East *Indies*: and as for your West *India* Converts, they are such as being forced by the *Spanish* tyranny doe profess a poore faith being taught to say there is one God, one Pope, one Catholike King. This is all their Creed, these are the Christians you there make, this is the converting of Nations you bragge of; your imposture, and coufenance in suborning a couple of unknowne fellows to come, and submit themselves to the Roman Church, as if they had bene the Patriarches of *Alexandria*, and *Mozall* is long since discovered; so that by these poore shifts to vaunt unto the world, or thinke with your selves that the Roman is as large as the Catholick; is as if *Tongiliannus* sniting his nose upon his garments, and there seeing it sprinkled here and there upon his leggs, upon his feet, should therefore thinke that his nose did reach unto his feet: that which you deliver in this kind being but vaunting of falshoods and grosse lyes I may well call the excrements of a divellish braine, seeing the divell is the father of lyes; and yet this must make your silly, simple, huddlewinckt followers thinke that the Roman Church is the Catholick Church, and as you afterwards say that none can be saved out of the Roman Church, Saint *Augustine* in his time did distinguish betweene the East, and West Churches, and then did subdivide the West making the Roman but a part of the West, yea and distinguishing betweene some neighbour places, and the Church of Rome. In those times, and even to this day the Easterne Churches doe differ from the Roman Church in that they fast not upon the Saturday, as also a great part of the Western Churches even in *Italy* it selfe then did.

*Bartholo:  
Casas in his  
Spanish colonies p. 19.*

*a Historia  
Concilij  
Trient. l. 1.*

*Aug. ep. 86.  
Rabanus  
Maurus  
400 yeeres  
after divided the  
Church into  
East, Greek  
and Latin.  
l. 2. c. 34.*

Whereupon one *Urbicus* wrote against those that did not fast upon Saturday, which caused one *Cassianus* a Presbyter to write unto Saint *Austin* requesting his resolution herein, who replying unto him saith; In those things concerning the which the word of God doth not lay downe any certaine rule, the custome of Gods people, the ordinances of their Ancestors are to be held for a law, He did not say heere the decrees, or custome of *Rome* must stand for a law to all other Churches. He bids him observe the words of *Urbicus*, and you shall see him (saith he) with most injurious termes to abuse *penè uniuersam Ecclesiam Christi ab orien Solis usque ad occasum*, almost all the Church of Christ from the rising of the Sunne to the setting of the same; meaning those who differed from *Rome*, so that here this Father did distinguish the universall Church from the Roman, And againe the question is (saith he) *Verum Sabbato jejunandum sit?* whether Christians ought to fast upon the Saturday? which question I would he did so demand, or so affirme as not openly to blaspheme the Church dispersed over the circumference of the Earth except the Roman, and some few more of the West. And againe in the same Epistle he saith: *Non tibi persuadeat urbem Christianam sic laudare Sabbato jejunantem, ut cogaris urbem Christianam damnare praudentem.* Let him not perswade thee so to commend a Christian City (viz. *Rome*) fasting on the Saturday, as to cause thee to condemne the Christian world denying that day. Here *Rome* was a Christian City, but the Church besides is termed the Christian world, Seeing then that the Roman Church is but a part, say not that it is the whole Church out of which no man can be saved. This was the claime of *Donatus*, and some of his distracted followers to stile themselves the whole Church, as you do, they being as you are in proportion to the Catholike Church, that is the whole Church but *frustum de frusto majore praecisum*, a part of that Western Church which was but a part of that Catholike Church, of the whole Church. Doe not play with the Church as *Martial* did with *Tongilianns*. *Anaxagoras* shall sooner perswade me *nivem esse nigram*, that the snow is black then you shall make me to deny one of the most mani-

fest principles that are in the world, which every child understandeth, and doth assent unto: if he be but seven yeers old, viz. That *Omne totum est majus aliqua sua parte*; the whole is greater then any part thereof; a child knowes this sooner then he knowes the right hand from the left: divide him an apple, and aske him whether he will have all or a peece? he will say all, aske why? he will say it is more. Divide him his bread, and butter in peeces, and aske him whether he will have a part or the whole? he will chuse the whole because it is the bigger. The Roman Church is not the *Æthiopian Church*, nor the *Greeke Church*, nor the *Armenian*, *Nestorian*, *Indian Church*, all these and many more are but parts of the Catholike Church, Will you say that any part of this whole Church is as bigge as the whole? A greater degree of stupidity then this did I never reade, or heere of. Would you make us lesse then children, more simple then infants? When you tell us of your Roman Catholike Church, in that sense you expound it, not as concurring with but including the whole Catholike Church: Thus much for making the Catholike Church to be the *Roman Church*. *Rome* was a sound, and eminent part, and member of the Church before the seventh age, but in that age it began to bee troubled with the head-ach, when the Bishop of *Rome* claimed that proud swelling title of universall Bishop, which *Gregory* the first so much condemned; in succeeding times that Church became heart-sick, and more diseased (I speake as I conceive) then any one eminent member of the Catholike Church; her diseases, her heresies, her usurpations, innovations, superstitions, Idolatries we have left, that is her Papacie, not that faith by which she was, and is a Church though diseased, sick, all over infected with a leprosie; as I would shunne a man that is a leper, and yet not deny him to be a man. But *Beda* was a member of the Catholike Church, of the Roman Church such as then it was, not such as now it is; hee was not sicke of your greatest diseases.

Neither is your Argument of force as it is drawne from the title of Monke, no more then if I should conclude him to be of my religion, only by saying that he was a Presbyter of

*The instance of Beda retorted against Master Fisher.*

the English Church as now I am. Let us see your Argument in forme.

*All Roman Monkes of all ages are of one faith, of one Church.*

*But Beda was a Roman Monke 900 yeeres past.*

*Ergo: He is of the same faith, and Church with the now Roman Monkes. Thus much for you.*

Now for my selfe let me make the like Argument from St. Beda as a Presbyter of the English Church, and you know that title of Presbyter is more frequently given to Beda, then Monke.

*All Presbyters of the English Church in all ages are of one faith, one Church.*

*But Beda was a Presbyter of the English Church, and so am I.*

*Ergo, Beda was of the same faith and Church with me, and all other Presbyters of the now English Church.*

This is your kind of arguing, fillie, and simple. The major is most false, a meere æquivocation, the Monkes of the Primitive Church agreeing with your Monkes only in name, but not in nature, in signification, in definition.

*Zozomen: l.*

*Hist: Eccl:*

*l. 1. c. 13.*

*Ibidem &*

*Hieron: ep.*

*ad Pauli:*

*or rather*

*single life.*

The first Monachi were such as in time of persecution fled into the Wildernesse, and there lived; yours contrarily take this order upon them, and live in cities, and Courts of Princes.

2. They medled not with civill affaires, yours, especially your Iesuits are great States men.

3. They had no vovves, yours have vovves of chastity, poverty, and obedience which *Bellarmino* maketh essentiall to Religious orders, so that they are not of one nature they differ essentially.

4. They were Lay, and were forbidden by divers Canons to meddle with the Priests office. These have intruded so far into the Priests office as that they must yeeld the place to them. And your Bishops in your *Trent* Councell did complaine much of them.

*Agrippa de*  
*Van. Srien.*

Beda was no such Monke as now you have *Quibus carnis Ecclesia eo tempore cum fuit optima*. Such as the Church had

not when it was best. They lived by their labour; yours by the sweat of other mens browes; they fared hard; yours *duntaxat ventri, veneri, somnoque vacantes*. These onely eate, *palingenius*. and drinke, and whore, and sleepe, so that these later Monkes are as ofposite to the former as necessitated, and voluntary professions; as retired solitary men, from Statesmen; as Votaries, from not Votaries; Lay-men from Priests; men of sparing diet, from Epicures. *Beda* was a Monke before this definition was read. *Monachus est cadaver mortuum, à Sepulchris egressum, pannis funebribus involutum, à Diabolo inter homines agitatum*. A Monke is a dead carkasse comming out of the Grave, wrapped in his winding sheet, driven amongst men by the divell. *Beda* lived 700 yeeres or thereabouts before your Pope *Pius* the 2. said that a wandering Monke was the devills slave, If you prove *St. Beda* to be such a one I will grant him to be yours, but of those Monkes, and these I may say, *O quantum hic monachus monacho distabat ab illo*, How much doth your Parsons, and other Monkes differ from *Beda*, and those moreancient Friers, or Monkes, or religious Orders, call them as you please.

Fisher.

*The like may be said of divers others, but at this time it may suffice to give this one example to shew that Mr. Rogers naming all those he named spake without Booke, or without having at hand or looking into his bookes, and that he might as well have named the Pope, and Cardinalls, and Bishops, Priests, Monkes, and all other religious persons of the present Roman Church to be Protestants as he nameth the said ancient Fishers.*

Rogers.

And so I will when I come to my Catalogue name Popes, Cardinalls, Bishops, &c. for confirmation of my faith whether it be for my Creed which are more principall, and proper points or articles of faith, or for all those bookes of Scripture which I beleeve, or things therein revealed from God, Because the testimony of an adversarie for an adversary is most strong, and will take away your personall exceptions, Thus  
Paul



*All our explicite faith confirmed by the Papists.*

*Paul* did cite a Heathen to perswade Heathens, yea the inscription of an Altar dedicated to the unknowne God, found amongst Heathen Idolls. Thus the Fathers *Augustine*, and others in the Primitive Church did cite the Iewes for confirmation of their doctrine, and that they did not mislead the Prophets, and writers of the old Testament.

*Iudei inimici nostri sunt, de charis inimici convincatur adversarius.* The Iewes are our enemies, out of the bookes of our enemies wee convince our adversaries, *Augustine* upon the 40<sup>th</sup>. Psalm, and often in other places. Master *Fisher*, or his Second would have exclaimed hereat saying, what meanest thou *Augustine*, wilt thou perswade mee that the Iewes are Christians? if not why citest thou their bookes? nay, what meanest thou *Paul* to cite the Greeke Poets? wouldst thou perswade me that they are Christians; as if it must follow that they whose testimonie we cite in some things, must be our friends in all.

All the faith of the Protestants is confirmed by the Papists, all their explicite, all their implicate faith, all that belongs to our faith *vel per se, vel per accidens* essentially, or accidentally, primarie, or secundarily, as an Article of faith, or as an illustration of the same exprest in Scripture: and yet the Protestants are no Papists, the Papists are no Protestants: because the Papists have a new Creed, which Protestants deny, and I call God to witnesse that I desire to die a thousand deaths rather then to approve it, because I assure me it is false in all, and in some things blasphemous, The Papists have such exercise of Religion, worshipping of Images, praying to Saints which I abhorre as being Idolatry. In discipline also they have such tenents of absolute supreme power over Bishops, Kings, Lawes, oathes, as is full of pride, sedition, usurpation, and impiety.

Now here we differ, here I am in the negative, and so it doth belong to you to prove the affirmative. It is a just law, and your owne Master *Fisher*: for these I need not produce testimony seeing I doe not avow, maintaine, beleeve any such Creed, any such practise of Religion, any such discipline. But for my faith either explicite, or implicate all that is revealed  
by

by God in his word I may bring my Adversaries to depose for me; *Paul* said unto *Agrippa* a Jew, no Christian, yea a wicked incestuous King if Roman Authors wrong him not—*Iuvenalis.*  
*inceſta dedit hoc Agrippa ſorori.* Yet to this bad man, this unconverted Jew, *Paul* saith, *O King Agrippa beleeveſt thou the Prophets? I know thou beleeveſt them.* And may not I say Master *Fisher*, beleeve you the Apostles Creed? I know you doe beleeve it, I have no other Articles of faith, no other primarie propositions of faith; againe, for the totall object, for the secondary propositions of faith contained in Scripture, may not I aske you and say, Master *Fisher* doe you beleeve the Bookes of *Moses*, the Psalmes, the Prophets, and all those Bookes of the Jewiſh Canon, as also all the new Testament? I know you doe Master *Fisher*, why then, herein is my faith limited, whatsoever doctrine is plainly hence inferred, or out of principles of nature I receive as doctrines, or truths convincing my understanding, but they are no part of my faith.

After these, all doctrines, and lawes Ecclesiasticall, or civill in the Church or State wherein I live, not contradicting the word of God, or my conscience I receive with humility. May I aske you Master *Fisher* againe, whether the Apostles Creed and those bookes of old and new Testament received by our Church of England had not professors in all ages? nay were not professed, and beleeved of the Popes, and Cardinalls of all ages; I know you will not deny but they were so professed; why then may not I vouch these Popes, and Cardinalls for my selfe, as I intend to doe when I come to my Catalogue.

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CHAP. VII.

*Fisher.*

**A**nd I marvelle why having gone halfe the way (as hee saith) hee maketh a stop there, and doth not with the like audacity goe on, in naming other famous Roman Catholikes in every of the other ages.

*Mr. Fisher will not performe what he requireth of me.*

*Rogers.*

Because Master *Fisher* offered in like proportion to name, and defend Professors of Roman religion, holding nothing contrary to the Doctrine defined in the Councell of *Trent*; these were your words in the first Paper I received of yours. I have gone halfe my journey, you not a step; in proportion you should have gone as farre as I did, especially seeing you would have no other meanes of triall: whereas I have, and hold other, and better meanes to prove my Faith and my Church; yet to satisfie others, to stop your mouth, and to meet you at your owne weapon, I undertooke this as a probable, forreine, humane, uncertaine Argument, yet such as maketh more for us then for you.

*Fisher.*

*Namely, such as Gualterus in Latine, and the Author of the Appendix to the Antidote in English, have set downe for members in the Roman Church.*

*Rogers.*

If they have done it sufficiently and effectually, it had beene the lesse labour for you, Mr. *Fisher*, to have transcribed them; but wee may guesse what makes you neither take a Catalogue out of them, nor make one of your owne: after your example, I might transmit you to *Iliricus* his *Catalogus testium veritatis*, or *The mysterie of Babylon*, vvritten by Sir *Phillip Morney*, the learned Lord of *Plessis*, who have performed this for the reformed Churches, farre better then yours have done for your Church.

Yet when I come to the place where you have cited my Catalogue, I will make it out; but let mee aske you vvhy, instead of naming such as professed the Romane Religion, holding nothing contrary to the Doctrine defined in the Councell of *Trent*, now you put members of the Romane Church, as if it were the same, a member of the Romane Church may give testimonie against you, and for me; *Caiphas*, even then when he persecuted Christ, might prophesie truly of Christ: *Pilate*,  
who

whodid crucifie Christ, did write that of Christ which was true, viz. that hee was King of the Iewes. *Matthew Paris* was a member of the Romane Church, who said that your Church did never reject any that came unto her, if they brought white or red with them. This member of the Roman Church, said that a principall member, viz. That Pope *Gregorie* the seventh did confesse on his death-bed, that by the instigation of the devill hee had troubled the world; yet this was such a member, as that *Innocentius* the fourth, the then Pope, vvrote of him, that hee vvvas *vir probata vite, & Religio- oris experta*, Such a Writer, as that *Baronius* giveth this testimony of him: Take away from his Booke, his calumnies, in- vectives, taunts, and blasphemies against the Apostolick See, often repeated, and you vvill say it is a golden Commentarie, taken vvord by vvord out of the publike Records, and very vvell compiled together. Thus farre *Baronius*. As if a man should except against a vvittnesse, and say, you must not be- lieve him in this vvwhich he sayes against me; but in all things else you may believe him, hee speakes nothing but vvhat is up on publike Record.

Silver, or Gold.

*Matthew Paris.*

Anno 996.  
n. 63, 64.

*Cajetane* was a learned member of your Church, and yet he held the Canon of Scripture as vvce doe, contrarie to that vvwhich the Councell of *Trent* hath defined.

*Sixtus Senensis* vvvas a member of the Roman Church, and yet hee did denie some part of the Scripture to be Canonically, vvwhich the Councell of *Trent* defined for Canonically, and that after the Councell. *Bellarmin. de Verbo Dei. l. 1. c. 7.* I will fit you with many such members in my Catalogue.

Fisher.

*Neither can I see any reason why hee did not (with like audacitie) goe on in naming other famous Romane Catholickes in every Age, but that, as it seemeth, hee was not resolved whether hee were better to put in his Catalogue, the names of damned Heretickes, vvwhich disagree in divers points of Faith from all ancient, and present Pastors, and Doctors of the Church, even from the Protestants themselves.*

*Rogers.*

Who you meane by these Hæretickes, I know not, and therefore I need not reply unto you herein; if you had laid that imputation upon us, I would have enlarged my selfe in the defence: but you say they differ in points of Faith from the Protestants.

*Fisher.*

*Or else to put in names of Popes, Cardinals, Bishops, Priests, Monks, and other religious men, whose writings and profession of life palpably shew, that they held the present Roman Doctrine, and communicated with the Roman Church.*

*Rogers.*

I have answered you already, that I will name Popes, Cardinals, Bishops, Priests, Monks, and others of your Church, and why; but such, as neither their Writings, nor profession of life doe palpably shew that they held the present Roman Faith. If their Writings expresse what you say, I will yeeld: but that their Roman profession of life should include the now present Roman Faith, I deny: and besides what I formerly spake concerning your Writers, I will adde some few instances now. *Gelasius* was a Pope, and yet hee held your present halfe Communion to be Sacriledge, and decreed thus: *Aut integra suscipiant, aut ab integris arceantur*; Let them receive the Communion in both formes, or in neither.

*Gratian.*

*Can: Comp.  
de consecr.  
d. 2.*

*Nich: Lyrannus* was a Catholick, and yet hee held the Canon of Scripture, contrary to that of the Councell of *Trent*, as *Bellarmino* confesseth. So did *Hugo*, and *Thomas de Vio*, two Cardinals.

*Ireneus, Basil, Chrysostome, Augustine*, and others whom I cited before, *cap. 4.* were Bishops, and yet they held the fulnesse and perfection of Scripture; without the supply of unwritten Traditions, contrary to the Councell of *Trent*.

*Ierome* was a Priest, and a Monke, yet denied those Books to be Canonically, which we deny, contrary to that the Councell of *Trent* hath taught, and decreed.

As the hand of a man may smite himselfe, and yet continue a member of his body; so these might be members of the Roman Church, and yet give testimonie in something against your Church. The Embassador *De Ferris* of France, was a member of the Roman Church, and a French man; *Histor. Con- cil. Trid* when in the Councell of *Trent*, speaking of the miseries of France, hee said, *If they should demand why France is not in peace, hee could answer nothing but that which Iehu said to Ioram, How can there be peace there remaining? and concealed the words following, but added, You know the Text.*

The Cardinall of *Lorraine* was a principall member of the Roman Church, and the second Clergie man in the Latine Church, yet hee speaking of the miseries of France, said in the Councell of *Trent*, *If you would demand who hath caused this tempest, and fortune, I can say nothing but this, That this fortune is come by our meanes; cast us into the Sea.* By *Us*, hee must understand the Roman Clergie: *Indas* that betrayed Christ, gave a true testimonie against himselfe, when hee said, *I have sinned in betraying innocent blood.* And the limbs of Antichrist may give a true testimonie against Antichrist.

Now, whereas you say that they communicated with the Roman Church, I grant they did in some things, or else they had not bene members of that Church, but not in all; for, not in those things they did disavow, reprove, condemn: and that this may the better be understood, I will enlarge my discourse herein.

## CHAP. VIII.

*What it is to communicate with others. How farre wee yet communicate with the Roman Church, and wherein wee refuse to communicate.*

**C***ommunio est multorum unio*, Communion is the union of many. They that agree in one opinion, are so farre united, they are one. They that enjoy any thing in common, are so farre united. The Church *Communis quid. Rom. 12.*

*What maketh a man to be of the visible Church.*

*Augustin.  
Breviculus  
Collat. 3.  
Collat. 9.*

is one body, Christians are severall members of this one body; as therefore the members being many, are united in one body, and doe communicate in divers of the selfe same things from that one body; and communicate one unto another the service of those things that are proper unto them as they are severall members: So in the Church, all Christians make but one body collective, which are united together by many things, some outward, some inward, some both outward and inward, because it is *corpus vivum* a living body, wherein there is (saith Saint *Augustine*) a soule, and a body: The soule are the inward gifts of the holy Ghost, faith, hope, and charity, &c. The body are the outward profession of faith, and receiving of Sacraments. Whence it comes to passe that some are of the soule and of the body of the Church, and therefore united to Christ their Head both inwardly, and outwardly; these are most perfectly of the Church, for they are as living members in the body. Again some are of the soule, but not of the body, as those which are instructed to beleieve the principles of Christian Religion, but are not yet baptized, or those who are excommunicated if they retaine faith and love, which may bee done. Lastly some are of the body but not of the soule, as those who have no inward vertue, but for some temporall ends do professe the faith, and partake of the Sacraments under the government of Pastors, and such are as the haire, or nailes, or ill humors in mans body, Thus saith Saint *Augustine*.

*Billar. de  
Ecccl. 1. 3 c. 2.*

This last doth make a man to bee a part of the visible Church.

As then in man there is the inner, and the outward man; the soule and the body; the one is visible, the other is not visible: So in the Church there is a mysticall Church which is not seene to bodily eyes, and an outward profession of Christ, and receiving of Sacraments which makes the visible Church; we can see the men, we can see them baptized, comming to the Temple, receiving the Sacraments; we can heare them make confession of the Christian faith, call upon God the Father by Christ; all these things are sensible and most of them visible as the men, their meeting, their receiving of the Sacraments, the lifting up of their hands in prayer, the open-  
ing



*How farre we communicate with the Rom: Church.*

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ing of their lips in confession of their faith, in prayer, and thanksgiving. Where there is a society of men thus professing the faith of Christ, and partaking of his Sacraments under the government of Pastors, there is a visible Christian Church; These doe communicate in the same Sacraments, in the same confession of faith, (and that maketh them to be of one Church, of the visible Church, though they be never so far remote one from another, and unknowne one to another) in the same essence of faith, the principall, and necessary articles whereof are contained in the Apostles Creed, in the same essentiall forme of baptisme, whereby men are admitted into the visible Church; we communicate with the Roman Church, and so doe all Christian Churches in the world, that is in all that which must necessarily be professed, and done to make a Church; Now whereas my adverfarie saith that those Popes, Cardinalls, Bishops, others named by *Gualterus*, and the Author of the Appendix to the Antidote did communicate with the Church of Rome; that will not serve his turne, for so doe we communicate with them in many things in the Apostles Creed, in the principall Sacraments, in the Iewish Canon of the old Testament, and in all the new, This doth make them and us a Church; in these we have not left them, but in their new Creed, in their bookes added to the ancient Canon of the Bible, in their unwritten Traditions, in other their new false, hereticall doctrines, in their superstitious practise of Religion, and Monarchicall discipline, tyrannizing over the families of Christ, These we hold to be the corruption, sickness, leprosie of their Church, there we have left viz their Papacie not their Church; we left them as an unsound Church, not as a Church; Thus the Primitive Church did deale with the Heathens, Jewes, and Hereticks, as Saint *Augustine* writeth to the Donatists, they retained what was good amongst them. These Donatists held their owne society alone to bee the Church, and excluded all others: their owne baptisme to be true effectually, and no other, so that they rebaptized those which were baptized by others, in defence of their allegation objected thus.

*Vsqwendee*

1000  
Book  
Thomas Gualterus. S.  
Gualterus  
e

*Usqueadeo meum est quod à me unicum datum est, nec ab ipsis sacrilegis iteretur.*

*Sacrilegus non est qui unicum baptismum; non quod tuum est sed quod Christi iterare non audet, Etenim Christi est unica in baptismo consecratio.*

*Tua est unici baptismatis iteratio. Corrigo in te quod tuum est, agnosco quod Christi est, hoc enim justum est ut cum mala hominum reprobamus, quacunque in illis bona Dei reperimus approbamus. Hoc inquam justum est ut etiam in sacrilego non violent quod verum invenio Sacramentum: nec sic emendem Sacrilegum, ut in eo perpetrem sacrilegium. Nam sic sunt isti mali in baptismo bono quemadmodum sunt Judai mali in lege bona. Itaque ut illi per ipsam legem judicabuntur quam malitia sua mala fecerunt, Ita & isti per ipsum baptismum judicabuntur quod bonum malitenuerunt.*

*Ergo quemadmodum Judaeus cum ad nos venerit ut Christianus fiat non in eo destruimus bona Dei sed mala ipsius, Nam quod errat non credendo quod Christus jam venerit, natuq; & passus sit, & resurrexerit hoc emendamus, eaque infidelitate destituta fidem qua haec creduntur instruimus, Item quod errant umbris veterum Sacramentorum*

My Baptisme is such, and so undoubted as that the sacrilegious hereticks themselves will not rebaptize those whom I have baptized, Saint *Augustine* doth answer thus, He doth not commit sacrilege who dares not rebaptize, after that baptism, which is not thine but the baptism of Christ.

The baptism is Christ's, the rebaptizing is thine, I correct in thee that which is thine, and acknowledge that which is Christ's; for this is just that when wee reprove the evils of men, we should approve whatsoever good things we find in them, because they are Gods: I say, this is just, that even in a sacrilegious person I should not violate that true Sacrament which I find in him: neither that I should so correct a sacrilegious person as thereby to commit a sacrilegious sinne.

For they are evill, though the baptism amongst them bee good, as the Jewes were evill, though the law was good; And even as the Jewes shall bee judged by that law, w<sup>ch</sup> they (though defiled) could not defile:

So (the Donatists) they shall be judged by that baptism which they could not deprave though themselves be depraved.

Wee therefore thus deale with a Iew when he cometh unto us to bee made Christian, wee doe not destroy in him the good that he hath from God; but the evill that he hath of himselfe, for we amend, and, destroy in him his infidelity whereby hee doth not believe that Christ is come already, was borne, hath suffered, is risen againe: and we instruct him in the faith of these things.

Wee also dissuade him from those errors whereby he still sticketh to the shadow of the old Sacraments, and we shew unto him that the time is come already, wherein the Prophets foretold that these things were to bee taken away, and changed. But in that hee beleeveth one God is to bee worshipped, which made Heaven, and Earth; that he doth abhorre all the Idolls, and sacriledges of the Gentiles; that hee doth expect the day of Iudgement; that hee doth hope for eternall

*inherendo, dissuademus jamque venisse tempus quo hac auferenda atque mutanda Prophetia praedixerunt demonstramus.*

*Quod verò unum Deum colendum credit qui fecit Cælum, & terram, quod omnia Idola, & Sacrilegia Gentium detestatur, quod futurum expectat iudicium, quod vitam sperat eternam, quod de carnis resurrectione non dubitat laudamus, approbamus, agnoscimus, sicut credebatur credenda, sicut tenebat tenenda, firmamus.*

*Ita etiam cum ad nos venerit Schismaticus, vel hereticus ut Catholicus fiat, schisma ejus, & haeresim dissuadendo & destruendo rescindimus, Sacramenta verò Christiana si eadē in illo invenimus, & quicquid aliud veri tenet, absit ut violemus, absit ut si simul danda norimus, iteremus, ne dum vitia humana curamus, divina medicamenta damnemus, aut querendo sanare vulneratum quod non est, hominem saucium, & ubi sanus est vulneremus. August: Tom: 7. l. de un. baptis: cont: Petil. cap. 2. 3.*

*Possunt esse populi boni, ubi fuerint Episcopi mali; sicut potuit esse populus malus ubi fuit Moses Princeps, & Rector bonus. li. 2. c. E. Parmen. c. 4.*

*In bonis quibus talia displicent semper manet, & mansit,*  
H

& manebit Ecclesia. l. 3.

*Nihil aliud est consentire male facientibus; nisi mala facta eorum approbare atque laudare. l. 1.*

*Nemo conjungitur cum infidelibus, nisi qui facit peccatum Paganorum, vel talia facientibus faver: nec quisquam sit particeps iniquitatis nisi qui iniqua vel agit, vel approbat. l. 2. c. 17.*

*Ubi Moyses, & Aaron, ibi murmuratores sacrilegi, ubi Caiphas, & cateri tales, ibi Zacharias, & Simeon, & cateri boni: ubi Saul, ibi David, ubi Ieremias, ubi Iſaias, ubi Daniel, ubi Ezechiel; ibi Sacerdotes mali, & populi mali. cap. 7. Et sicut grana inter paleas non videntur, ita pie viventes inter iniquorum turbas non facile apparent.*

life, we commend him, approve him, acknowledge him, wishing him to beleeve as he had beleeved, to hold as he had held.

So also when a Schismaticke, or an heretick doth come unto us to bee made a Catholick; we dissuade, destroy, and take from him his schisme, and his heresie; but as for the Sacraments of Christ if wee finde them in him, and whatsoever other truth he holdeth; farre be it from us that we should violate or minister againe that baptisme which was once received; least while wee cure the vices of men, wee condemne the saving graces of God, and seeking to

heale that which is not wounded, we should wound a man there where he was whole. Thus farre Saint *Augustine*. These words of this Father make so plaine for our reformed Churches, as that they need no application, let the Reader understand Papist, where he readeth Donatist, and he shall find the Argument to follow. We so left you as that we retained whatsoever you had from God, and reject that which was from man: we retained that which made you a Christian Church, we rejected that which made you Popish, and Antichristian.

In the former we communicate with you, in the latter we disclaime. So those whom I have, and shall cite, did communicate with you in some things, but not in all; for if they had communicated with you in all things they would not have

*Aug. l. 2. cor. reproved, and disliked so many things. Qui communicat, ep. par. 6. 21. consensus, qui consentit corrumpitur. If hee communicate,*

hee

hee doth consent, if hee consent hee is corrupted.

To consent to evill is nothing else but to approve, and commend that which is evill; neither is there any man joyned in evill but he that doth commit evill, or favour it; act it, or approve it. In those good men which are displeased with those evils, the Church doth continue, hath continued, and will continue for ever. And as the graine unwinnowed is hid in the chaffe: So the godly do not easily appeare amongst a multitude of the wicked.

The people may be good, where the Bishops are bad; as the people were bad, though *Moses* a good man was their Prince: where *Moses*, and *Aaron* were, there also were sacrilegious murderers: Where *Caiphas* was, and many like unto him, there were also *Zacharias* and *Simeon*, and others like unto them: *Saul*, and *David* were in the same Synagogue, &c. So that I doubt not but some may be found in all ages, who did not communicate with your new doctrines, superstitious worship, tyrannicall discipline, although they did communicate with you in the Scriptures, and Apostles Creed, as wee and all the famous Christian Churches in the world doe. Know then that whereas you say that the Fathers and others allcaded by some of your men did communicate with the Roman Church, unlesse you can say in all things, you conclude nothing: *Syllogizari non est ex particulari*; for otherwise I might argue thus,

*Some living creature is an Anabaptist,*

*Master Fisher is a living creature,*

Ergo: *Master Fisher is an Anabaptist.*

Because they communicate with you in some things, thence to inferre you are the same in all things, is *fallacia à dicto secundum quid, ad dictum simpliciter.*



grounds of mine you cavill at (*viz*) my Definition of a Protestant, and my Distinction

of { Affirmation,  
and  
Negation, which I will justifie in their places.

Why would you say nothing to these grounds, Master Fisher? If they were true, why would you not grant them? If false, why not deny them? If ambiguous, why not distinguish them? I know no other Answer, but one of these three wayes, *Concedendo, negando, vel distinguendo*. You will doe none of these to my grounds, and yet write in the top of your Booke for divers pages, these words, *Master Rogers his most weake grounds*; viz. pag. 26, 27. and in both these pages, not one word spoken of my grounds. Thus would you perswade your silly Profelytes, who must reade no more then the Title of your Bookes; That you have answered all, when you have answered nothing. Likewise, pag. 22. you write over head, *Master Rogers his most weake Arguments*; whereas, there is not in that page any one Argument of mine.

You can passe all those grounds of mine with a trick of Rhetorick, to take notice of that which you cannot answer unto; and in stead of that, must strike at a stander by, namely, our *Booke of Articles*; saying, "That they be more craftily composed then the Articles of other Protestant Churches; which I deny, as most false: neither need it any further Reply, being an indefinite exception, and as it seemeth, spoken of purpose to draw mee from that matter proposed, to goe a roving as your selfe have done, with impertinent discourses.

Fisher.

*I might therefore without more adoe, conclude, that Master Rogers hath not sufficiently answered Master Fishers Question.*

Rogers.

With as little adoe as you can inferre, abrogating a Law from that word which is the most proper for enacting the



*Decret. 1. same, Statimus, id est, abrogamus*, Wee doe enact it, that is,  
*part. dist. 4. c. 4.* wee doe cancell it; or as you say, the Roman Church, that  
*Lugduni E-* is, the Catholicke Church, a part, that is a whole, a piece of  
*dit. anno* man, that is a whole man, this is *quidlibet ex quolibet*, from  
*1584. jussu* the staffe to the corner.  
*Greg. 13.*

Fisher.

*In regard hee hath neither named Protestants in all Ages, neither hath hee sufficiently proved them hee named to be Protestants, but by such false suppositions, and bad definitions, and such other shifts as any Arrian, or Anabaptist, or whatsoever other absurd Sectary may by the like defend the same persons to have beene of their Religion, or Sect.*

Rogers.

The Question was, whether the Protestant Church was visible in all ages? This I prooved by divers Arguments to which you have made such answer as wee shall see anon. To this I have not sufficiently answered (say you) in regard, 1. I have not named Protestants in all ages: As if there were no other means to decide the question but this, no other prooffe then induction, or that my adversary proposing the question, should limit me what kind of prooffe I must use: As if the King of *France* denouncing war against the King of *England*, should send him word: If you will warre against mee, you must doe it by land, not by sea; and you must land in *Picardie*, not in *Normandie*, or *Britaine*, or *Poitou*; and you must chuse your place of battell in large Plaines, and fight with horse, not with foot; and bring no Archers into the field, or else confesse that you are no Warriour, your Englishmen, Scots, and Britaines no Souldiers, your proceedings not justifiable by the law of Nations.

Would *Charles* of *France* the Frenchman, have sent such a message, such a challenge to our *Henry* the fifth?

Yet Master *Fisher* saith, If any Protestant will answer the Premises, let him set downe names of Protestant Preachers in all Ages, who taught the people Protestant Doctrine in everie severall Age; or else confesse that there were no such before *Luther*, or at least, not in Ages to be found in History.

As

As if I should say, If any Iesuit will answer mee, let him shew mee the names of Iesuit Preachers in all Ages, who taught the people Iesuiticall Doctrine in every severall Age, or else confesse that there were no such before *Ignatius Laisla*. We will deale with you as *Edward* the third with *Phillip*, who presented himselfe before *Paris*; saying, Hee did call upon him to open fight in the view of *France*, and before his great Theater of *Paris*.

He did not limit him to any one kind of fight, or weapon, hee left him to his choise, so doe wee with you : prove your selves to be the only Church, and that all are excluded from salvation unlesse they hold Communion with, and subjection to your Pope: prove it by any testimonie of Scripture, or demonstration from the Principles of Scripture, or Reason; frame your Argument as you thinke best for your owne advantage : there are many places for Arguments, *viz.* 24. wee exclude none, but will admit them in their degrees, some as necessary, some as probable. These are places of Art, or Learning : yet you will exclude us from all these, and bring us *ad loca inartificata*, to testimonie.

And whereas those are { *Divina,*  
                              *vel* } of { God,  
                              *Humana:* }     { or  
  }     { Man.

You will have none but the later, which can be but weak, there being no Historian or Father but might be deceived, and very few against whom you have not taken some exceptions.

Of all the formes of arguing, a Syllogisme is that principall forme which alone hath contringencie, and necessary illation, and to which, all other formes, as being imperfect, are reduced; this we must not meddle with, but bring *exemplum*, or *inductio*, or at the most, an Enthymemie, which is *curtatus, & imperfectus Syllogismus*, all of them insufficient, *parere scientiam*, to worke and produce true knowledge, and yet we must use onely these. This is, as if the King of France should have sent to our King, that when hee fought, hee should not put on his best Armour, nor use his best Sword.

## Saint

Saint *Augustine* in this question excluded humane testimony, yet you will have nothing else.

*Non audiamus, Hac dicit Ambrosius, Augustinus, &c. Sed hac dicit Dominus.* Your Schoole also granteth that Scriptures are the principles in Theologie, and all demonstrations must bee *ex proprijs principijs* out of proper principles. Yet you will none of them; onely names out of Histories you call for. This was a kind of prooffe which I did not approve at first, but denyed the consequence of your 5<sup>th</sup>. Proposition thus.

The summe of your fift Proposition is briefly this, If the names of Protestant Pastors in all ages cannot be shewed, then the Protestants are not the true Church. This I deny to be of undoubted consequence, for that argument negatively from authority is of no force. In your demand you require the names of such as taught the Protestant *doctrines*: whereas all your Propositions before were of *faith*: as if all doctrines were points of *faith*.

I undertooke to shew a Church professing the same *faith*, which the Protestants now doe, in all ages; and in all your Propositions you speake of *faith*, here you speake of *doctrines*. You know all *doctrines* are not articles of *faith*. I have named Authors for 800. yeeres, and in this my second Reply I will for the rest. Was not my request more reasonable to call upon you to goe on so farre, it being your owne way, it being a course proposed by your selfe: yet he that hath not gone one mile findeth fault with him that hath gone 800. because I have not gone further, whereas I had a neerer, and safer way to my journeyes end, viz: by *Scripture*, by *demonstration*, by *confession of my adversaries*.

## CHAP. X.

Fisher.



*Either did hee sufficiently prove them he named to bee Protestants but by such false suppositions, and bad definitions, &c.*

Rogers

*Rogers in his 1. Reply.*

That my suppositions are false, you say it; I deny it, when you shew any reason to convince them of falshood, I will disclaime them; If my definition bee bad, you should have mended it, and so much I requested you to doe, and doe request it againe, and againe. But why is my definition bad? why my suppositions false? and why shifts? because that Arrians, Anabaptists, or whatsoever other Sectarie may by the like, defend the same persons to have beene of their Religion and Sect. What suppositions you meane I know not, if you meane my distinctions, I shall answer you when I come to your particular exception against them: As for my definition it was this, and thus delivered.

Master *Fisher*, I desire you therefore to expresse without ambiguity the termes of this question, whether the Protestant Church was visible in all ages? what you meane by Church? what by Protestants? what by visible?

I will deliver my opinion in defining a Protestant Church. The Protestant Church is a society of men professing the faith expressed in the Canonickall Scriptures, acknowledged to be such in the Primitive Church; comprized in the Apostles Creed, explained in the other two Creedes of *Nice*, and *Athanasius*, ministring the Sacraments of Baptisme, and the Lords Supper by men of lawfull calling, and ordination.

*Such a society as this, was in all ages.*

Ergo, *The Protestant Church was in all ages.*

Thus farre in my former Reply, this was the definition I brought, and none other. You say an Arrian may by this definition defend, that those persons by me alleadged were of his Religion, or Sect, so may the Anabaptists, or any other Sectary as you say; what other Sectaries you meane I know not; as for the Anabaptist, I will answer you where you have made more full mention of him. As for the Arrian, because here only you name him, here I will reply unto you concerning him. You say that my definition may agree with an Arrian, for so it must if thereby he may proove those to whom this defini-

tion doth belong to be of his Religion, then which nothing could be spoken more ignorantly if you thought as you wrote, or more impudently if you knew the contrary, being so manifest a truth, as nothing that ever happened in the Christian Church is more frequent in Ecclesiasticall Histories, in Fathers, in Councells, then that *Arius* was condemned in the *Nicene* Councell; and the more full explication of the Apostles Creed was made in that Councell onely to exclude and condemne *Arius*, which explication is commonly called the *Nicene* Creed: to the same purpose did *Athanasius* compose his explication of the same Creed. I make mention of both these in my definition, saying that the Protestant Church professeth that faith comprised in the Apostles Creed, explained in the other two Creeds of *Nice*, and *Athanasius*; All these three doe say, that Christ is God: *Arius* doth deny it, these are contradictories, can you reconcile them? if you can, you will doe more then all the Divines, all the Philosophers could doe, nay more then God himselfe can doe. The Apostles Creed saith that Christ is the onely begotten Sonne of God, and therefore God, as the begotten Sonne of man is man: the onely begotten Sonne of God, because he alone is the Sonne of God by generation, all others either by creation, or by regeneration.

The *Nicene* Creed saith, Christ is begotten of the substance of the Father, God of God, true God of true God. *Athanasius* his Creed runnes wholly on the same straine, that Christ is God, that hee is uncreate, eternall, incomprehensible, Almighty; *Arius* denyed all this in denying him to be God.

This definition I alleadge, not as proper to the Protestants distinguished from other Churches, but common to all true Christian Churches, for two reasons; first my drift is not to proove, that onely the Protestants make the Church as I have fully expressed in my first Answer. My words speaking to Mr. *Fishers* 4<sup>th</sup>. proposition, were these, I would gladly know what they meane by those words (if the Protestants be the true visible Church) whether so as if we alone (who are called Protestants) were of the Church and no others? wee leave

leave such enclosing of Commons to the Romanists; we challenge it not, we are a *true Church*, not the *true Church*: we are a part, not the whole: we include our selves, we exclude not others, whether *Gracians, Armenians, Ethiopians, Spaniards* or *Italians, &c.* so they deny no fundamentall parts of the faith either directly or by consequence.

2. Because there can be but one definition of one Church, and such is the Catholick Church of Christ acknowledged to be, and this one definition must accord, and may be verified of every particular society, that professeth the faith of Christ, and ministreth those Sacraments which were ordained by Christ as necessary unto all men under the government of lawfull Pastors; for these particular societies are of the same nature as the whole, *Partes homogeneae quarum idem nomen cum toto, & eadem nominis definitio*; parts of one kind with the whole, and one with another, which have the same definition, because they have the same nature, and essence, as every drop of blood is blood, and every little peece of flesh is flesh, and have all the same definition. As therefore when I would proove my selfe to be a man, I would use no other definition then *animal rationale*, a reasonable creature endued with a living sensible body, for *singularia non habent definitionem nisi speciei*, particular, and individuall things have no proper, peculiar definition of their owne, but all of one kind, or *species*, have the same definition; so being to proove my selfe a Christian, I will use no other definition then that of Christians in generall, viz. that I hold the faith of Christ, am admitted by baptisme into his visible Church, wherein I doe continue under the direction, and government of my Pastors.

*Hæc Articuli lex definiendi.*

If you should reply, that is no good definition, because it belongeth to you of the Roman Church, to those of the *Greeke, Armenian, Ethiopian, Indian* Churches, and to all other sects of Christians as well as to me; I answer, that unlesse it doe belong to all Christians, it were no good definition, as *animal rationale* were no good definition of a man, unlesse it did belong to every particular man, excluding none; for this is the rule of defining, this is the direction that is given

by the most learned, that we must passe through every singular, observing what is to be found in them all, and at all times, and put those things alone in our definition, excluding those other things which we find in some singulars, or particulars, but not in other, or at sometimes, but not at other. This is the rule of reason, but you of *Rome* contrary to this course in framing your definitions, have collected those things which are to be found in one particular Church, viz. your owne, and wherein you conceive other particular Churches to be defective, things accidentall to the Church, as without which the Christian Church hath beene, and may be hereafter; whereas all those things that belong to the definition of any thing, must be essentiall, universall, inseparable; and being taken altogether must shew, and explicate the whole nature of the thing, and exclude all things else of a different nature or kind: as for example, *Bellarmino* after a long dispute concerning the definition of the Church, rejecting all other, concludeth thus.

*Nostre autem sententia est Ecclesiam unam tantum esse, non duas, & illam unam, & veram esse ceterum hominum ejusdem Christiane fidei professione, & eorundem Sacramentorum communione colligatam, sub regimine legitimorum Pastorum, ac precipue unius Christi in terris Vicarii Romani pontificis. Ex qua definitione facile colligi potest, qui homines ad Ecclesiam pertineant. Tres enim sunt partes hujus definitionis, professio vera fidei, Sacramentorum communio, & subiectio ad legitimum Pastorem Romanum Pontificem. Ratione primæ partis, excluduntur omnes Infideles tam qui nunquam fuerunt in Ecclesia ut Iudei, Turce, Pagani; quam qui fuerunt, & recesserunt ut Hæretici, & Apostata. Ratione secundæ, excluduntur Catechumeni, & excommunicati, quoniam illi non sunt admissi ad Sacramentorum Communionem, isti sunt admissi. Ratione tertiæ, excluduntur Schismatici qui habent fidem, & Sacramenta, sed non subduntur legitimo Pastori, & ideo foris profitentur fidem, & Sacramenta percipiunt. Includuntur autem omnes alij, etiamsi Reprobi, Scelesti, & Impij sunt.*

But this is our opinion, that the Church is onely one,  
not



not two, and that one and true Church is an Assembly of men knit together in the profession of the same faith with Christ, and Communion of the same Sacraments under the government of lawfull Pastors, and especially under one Vicar of Christ on Earth the Bishop of *Rome*. Out of which definition may easily bee collected who are of the Church, and who are not; for in this definition are three parts, 1. profession of faith; 2. communion of Sacraments, 3. subjection to a lawfull Pastor, the Bishop of *Rome*. The 1. of these doth exclude all Infidells aswell Jewes, Turkes and Heathens, as Heretickes, and Apostates which having beene of the Church departed from it. The 2. part doth exclude those *Catechumens* that are instructed in the principles of Christian Religion, but are not yet baptized, and those that are excommunicate, for the first of these were never admitted to the Communion of the Sacraments, these latter were admitted, but are by excommunication excluded. By the 3. part are excluded Schismatickes which have the faith, and the Sacraments, but are not subject unto the lawfull Pastor, and therefore doe profess the faith, and receive the Sacraments out of the Church. All others are of the Church although they bee Reprobates, wicked, ungodly men. Thus farre *Belarmine*.

*Valenza* to the same effect writeth thus.

*Vera Ecclesia non est alia, nisi ea fidelium congregatio quae* Tom. 3. in paret Romano Pontifici pro tempore existenti. There is no true Church but that Congregation of faithfull people which is obedient to the Bishop of *Rome* for the time being. Tho. pa. 144.

*Binnius* the last, and largest compiler of the Councells, hath this. *Illam dicimus Ecclesiam quae decreta Sancti Consilij Tridentini universalis acumenici tenet pariter, & honorat.* To. 2. pa. 721 no. 15 in Cor. 6

We call that the Church which doth hold, and honour the decrees of the Holy generall Councell of *Trent*. Toler. 3.

Thus wee see, that obedience to the Bishop of *Rome* is put by your late great *Goliaths* in the definition of the Church, and by consequence it is of the essence, and being of the Church, so that no man can be saved by their Doctrine,

which is not obedient to the Bishop of *Rome*. Nay, the Christian Church cannot subsist without the Bishop of *Rome*, and obedience unto him, because nothing can subsist without his owne being.

If this be a true definition of the Christian Church, then millions of Soules were damned when the Church of *Rome* was divided for many yeares, and many descents (for there could be but one true Pope at the same time) some cleaving to one Pope, some to the other, this Schisme during seventy yeares. The want of this obedience (if their Doctrine be true) hath excluded all the reformed Churches from hope of salvation, which containe many millions of Christian Soules which receive, and believe the Scriptures of old and new Testament, as they were received in the first, second, third, fourth Centurie of yeares; which receive, and professe the Apostles Creed, are therein baptized, and receive for Orthodox Doctrine, the Decrees of the foure first Generall Councils, and some of them receive six of the first Councils, and yet must they be damned to the pit of hell, because they will not be obedient to the Pope? The Queen of *France* somewhat above sixty yeares since, wrote unto the Pope, that there being none of the Reformed, who deny the Articles of Faith, nor the six Councils, many thought it fit to receive them into Communion. Let us passe from the Latin Church to the Greeke, a Church larger in extent then the Latine Church. This, with all the number of Christian Soules therein contained, for denying the Popes Supremacie, are out of the Church, have lost their hold of Christ, have no interest in his sufferings, although most of them suffer much for the profession of Christ under Turkes, and Tartars. Let us goe somewhat further, and observe the miserable condition of the Churches of *Africke*, which when they were at the best, were three times as large as the Roman Church, and yet, though the Mahometans have much prevailed against them, not inferior to the Latine Church; all these are without hope of Heaven, damned for ever to the pit of Hell, if this definition be true.

*Histor. Concil. Triid. p. 450.*

*Eusebium* the compiler of the Ecclesiasticall History for the first

first three hundred and odd yeares, assisted therein by *Constantine* the Great, and esteemed by him worthy to be Bishop of all the world, writeth, that *The Church was dispersed* Lib. 3. c. 14. *through the world by the Apostles*. Then speaking of the next Age, viz. Anno 137. writeth, that *The Churches did then shine* Lib. 4. c. 6. *like bright starres, through the world; and the faith in Iesus* c. 28. *Christ did flourish in univervo humano genere, amongst all mankind: As in Mesopotamia, in France, in Asia, in Phrygia.* Lib. 6. c. 1. In India, where *Pantenus* the Christian Phylosopher found Lib. 3. c. 9. Christians, and the Gospel of Saint *Matthew* in Hebrew, left Anno 180. unto them by *Bartholomew*, who preached the Word in those parts.

*Irenaeus* the learned Bishop of *Lions* in *France*, died about these times, and had heard *Polycarpus* the Disciple of Saint *John* (as hee himselfe confesseth) hee writeth thus; The Church dispersed through the univervall world into the Lib. 2. c. 2. ends of the earth, received from the Apostles, and their Disciples, that Faith which is in one God, the Father Almighty, &c. as hee there setteth it downe more at large; cap. 3. hee saith, This Faith the Church dispersed through the world, doth constantly keepe, as if they dwelt in one house, as if they had but one soule, one heart, one mouth; neither doe the Churches in *Germany* believe otherwise, nor the *Iberians*, nor the *Celtes*, nor the Churches of *Egypt*, nor those in the East, nor those of *Lybia*, nor those which are placed in the middle of the world.

*Dionysius* Bishop of *Alexandria*, about the yeare 234, *Ensch. l. 7.* writing to *Stephen* Bishop of *Rome*, saith, *Scias nunc frater,* c. 4. *&c.* Know now Brother, that all the Easterne, and those Churches which are more remote, are at unitie. Where he names the Bishops of *Antioch*, *Casarea*, and *Ierusalem*, of *Tyre*, of *Laodicea*, all *Syria*, *Arabia*, *Mesopotamia*, *Pontus*, *Bythinia*. The Ministers of God came together to the Coun- *Ensch. de* cell of *Nice* out of *Syria*, *Cilicia*, *Phanicia*, *Arabia*, *Pale-* *vica Con-* *stantini. l. 3.* *stina*, *Egypt*, *Thebais*, *Africa*, *Mesopotamia*, *Persia*, *Scythia*, c. 7. *Pontus*, *Galatia*, *Pamphilia*, *Cappadocia*, *Asia*, and *Phrygia*; thither came the *Thracians*, *Macedonians*, *Achaians*, *Epirots*, and they whose dwellings were far more remote.

64 *Many Christian nations which knew not the Rom: Church.*

Much could I cite to the same purpose out of *Socrates*, *Theodoret*, *Sozomen*, and other Ecclesiasticall Historians, much out of the Fathers, much out of the late Travellers, but I will make choise of two, or three which shew the multitude of Christians over the world.

Saving, one  
mentioned  
by Mathew  
Paris.

It is too true, that about seven hundred yeares after the coming of our Saviour in the flesh, *Mahomet* gained much from the Christians, the Turkes more, about foure hundred yeares after that; and the Tartars, I may say, almost as much as both; the last of these, about foure hundred yeares past, subduing the mighty Christian King of *Tenduc*, became Mahometans, and their Successors ever since: yet so, as Christians are found in all their dominions to this day: yea, and within these foure hundred yeares and lesse, *Burchardus* hath recorded that in the hither halfe of *Asia*, from *Tanaïs* Westward, to *Imam* Eastward, and from thence to the South of *Asia*, there were thirty Christians for one Mahometan. I will end this with an Historian, and Traveller of your owne, *Andrew Thevet*, Cosmographer to the French King in his *Cosmographie*: I assure you (saith he) that I found at *Ierusalem*, in the holy (Passion) weeke, more then foure thousand Christians of severall (remote) Nations, my selfe being sole with an Almaine of the Roman Church. And anon after hee saith, All those Nations doe acknowledge neither Pope, nor Cardinall, King nor Emperour of ours. And againe, None can shew that the Abyssines, Armenians, Maronits, Georgians of *Persia*, Nestorians, Iacobites, Syrians, Iavans, which be of the Ilands next the Orientall *India*, Burians, Darians, Cephalians, the men of *Quinsay*, most remote of all the Orientall *India* (of all which Nations I saw in *Ierusalem*, in the holy (Passion) weeke) ever learned from us (of the Latine Church) their Sacred Mysteries (or Liturgie) which they affirme themselves to have received from the Apostles. Thus far *Thevet*. Yet by your definition, all these, so many Christians of severall remote nations, are damned to Hell; for they do not acknowledge the Pope, nor did for one thousand five hundred yeares. And must all the Christians for one thousand five hun-

hundred yeares, of so many severall Nations, be damned for not acknowledging the Pope? The devils in Hell would triumph if this were true: The ten persecutions in the Primitive Church, and the great inundation of Mahometisme lenarged far and wide, by the conquest of Sarazens, Turkes, and Tartars, did never cut so many soules from Christ, drive so many out of the Christian Church, and consequently danne them to Hell, as this definition hath done, if it were true. I have read in one of your owne Writers, *Matthew Paris*, That a Priest deceased, about thirty dayes after appearing to another Priest, his former acquaintance, bade him give over his function and repent, if he would be saved; and opening his hand, shewed him a writing, wherein the Devill, and all the societie of Hell did give thanks to the whole Order of the Clergie; because, that giving themselves wholly to pleasure, and neglecting to preach, they suffered more soules to come to Hell, then had beene seene in any Age before.

ANNO 1072.

All the service that the Romish Clergie of those times did doe to the Devill, in bringing infinite numbers of soules to Hell, was nothing to what this Iesuiticall definition, and Doctrin doth doe.

If this definition be true the judiciall proceeding in the later day must be not as our Saviour hath laid downe in the 25. of Saint Matthew, *Come yee blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world,* *Ver. 34, 35,*  
*For I was an hungred, and yee gave mee meat, I was thirsty, and ye gave mee drinke, I was a stranger and yee tooke mee in, naked and yee clothed mee, I was sicke and yee visited mee, I was in prison and ye came unto mee.* *36.* But thus it must be, if this definition be true, Come yee blessed, who have submitted your selves unto my Vicar generall, who have been obedient unto my Bishop of *Rome*, acknowledging him to have authoritie over all Bishops, that hee is above Councils, above Kings, above Emperours, Lord of all the world, that in him is invested all the authoritie of the universall Church; that all the Church, without him, may erre; that he doing the office of a Pastor, or intending to teach, the Church cannot erre.

*Valenza,*  
*Tom. 3. 1.*  
*qu. 5. 6.*  
*Bellarmin. 1.*  
*4 de Pont.*  
*Rom. c. 4. 5.*

Our Saviour said, *Not every one that saith unto mee, Lord, Lord, shall enter into the Kingdome of Heaven, but hee that doth the will of my Father*: but now the case is altered; Every one that saith Lord, Lord, to the Bishop of *Rome*, and none but hee alone is in the Church, out of which there is no salvation.

Our Saviour said, *Hee that doth the will of my Father*: but these say, Hee that doth the will of God and the Church, shall be saved; and by the Church, they understand the Pope.

Must all those remote Nations, amongst whom many millions never heard of the Bishop of *Rome*, and those who are oppressed under the Moores, Turkes and Tartars, for the Faith of Christ, must they, I say, be examined in the last day, in that great Iudgement, whether they did obey the Bishop of *Rome*, or no? and condemned for not obeying him? If they answer, Wee acknowledged our sinnes, and repented of them, wee believed in thy name Iesu, wee were baptized in that Faith, wee received thy body and blood, wee endured many indignities, reproaches, impositions; nay, our children are taken from us, if there be any more hopefull then other, and all because wee are Christians. Will Christ answer them, Away from mee; for you did not acknowledge my Vicar generall, my Bishop of *Rome* to have authoritie over all Churches, over all Patriarches, yea Kings and Emperors in ordine ad Spiritualia: I know you not, you are not of the Church.

Irenæus, l. 3.

c. 12.

a Act. 8. 27.

May not the Ethiopians reply, Wee have received the Faith, first by the relation of our owne Countrey men,

b Socrat. hist. l. 1. c. 15.

c Chrysost. Hom. 22. de ing of *Bartholomew*, say the Armenians. Wee

d Orig. l. 3. in Genesim, c. 1. have received it by the preaching of *Andrew*, say

e Euseb. hist. l. 3. c. 1. the Scythians. Wee from thy beloved Disciple

f Euseb. hist. l. 3. c. 1. Saint *Iohn*, say the Churches of the lesser *Asia*:

g Paul. epist. ad Ephes. c. 1. with us he lived, with us he died, to us he vouch-

ad Galat. safed to speake in his Revelations, we received it also from thy Apostle *Paul*, who preached amongst

amongst

mongst us, and wrote divers Epistles unto us. From him wee received thy Faith, say the Græcians, Macedonians, <sup>h</sup> Illyrians: To us hee hath vouchsafed to write, say the Thessalonians, Corinthians, Philippians. <sup>i</sup> Peter preached in our Countries, and in our neighbour Countries of *Anatolia*, as in <sup>k</sup> Pontus, Galatia, Bythinia, Capadocia, Asia: it was to strangers scattered amongst us of his owne Nation; to the <sup>l</sup> disperfed Jewes, and not to us of the Gentiles.

Wee of the higher <sup>a</sup> Asia received it from Phillip; wee from Simon Zelotes, say the inhabitants of Mesopotamia: wee of Parthia, Persia, Media, Brachmania, India, and other neighbour Nations from Thomas. We Indians also received it from Bartholomew, who left with us the Gospel of thy blessed Apostle and Evangelist Saint Matthew: wee saw not Peter, wee heard not of the <sup>b</sup> Pope, we knew not Rome; neither, for ought wee know, were wee knowne unto thy Latine Church: and if it be necessary for all men that will be saved, to know and acknowledge the Pope of Rome, our Teachers have deceived us, the Gospel which wee have received is imperfect, the Scriptures are defective, which make no mention of the Bishop of Rome; nay, thy Word hath misled us, saying, *There is no other name under heaven given to men, in whom and through whom they attain health and salvation, save only in thy name, O Christ Iesu.* We received not our Religion from Rome; wee were not converted by any sent from the Latin Church. We received it from thy Apostles, say the <sup>c</sup> Tyberines, Hyrcanians, Caspini-ans, Scythians, Massagets, Sarmatians, the Seræ, Cimicrians, Germans, Brittaines, the Lagi, Samni, Anasgi, (*utq; semel dicatur*) omne hominum genus, all mankind may say, we received thy Faith from the Apostles; sundry of which were un-

K 2

knownc

<sup>h</sup> Paul ap. ad Roman cap. 15 v. 19, 26.

<sup>i</sup> Pet. 1. ep. cap. 1. v. 1.

<sup>k</sup> Euseb. hist. l. 3. c. 1.

<sup>l</sup> Chrys. Hom. de duodecim Apostolis.

The Church of Ephesus instructed by Paul, and afterwards continued by S. Iohn. Item lib 3. c. 3. The Gospel of the uncircumcised was committed unto me, as the Gospel of Circumcision was unto Peter. Gal. 2. 7.

<sup>a</sup> Theodor. de veri. Evang. c. 9. Osius de rebus Emanuelis. Socrat. l. 1. c. 15.

<sup>b</sup> I assure you that I found at Ierusalem, in the holy (passion) weeke, more then 4000 Christians of severall (remote) nations hereafter mentioned; my selfe being sole (amongst them) with an Almanac of the Roman Church: they doe acknowledge neither Pope, nor Cardinall, King, or Emperor of ours. See more p. 42.

The Christians of Iava, Taprobane, Cephali, Quinsay, and other remote Countries in the Orientall India; divers of which, as the Ethiopians, Indians, Armenians, Græcians, &c. were converted in the Apostles times, and are from these parts so far distant, as that the Latine Church was for many precedent Ages unknowne to sundry of them till the later times. Brearley, Tract. 3. §. 1. Sub. in his booke of the Masse. pag. 288.

<sup>c</sup> Theodor. de curat. Græc. aff. §. l. 9.



d In the Reply to Doctor  
White and Doctor Fratley,  
the Author in the second  
Chapter saith, That out of  
the Roman Church no sal-  
vation: this is the Title  
and drift of divers leaves  
together.

knowne to the Latine Church. Yet my<sup>d</sup> Adver-  
sary here, if he sate in the judgement seat, would  
doe as *Bellarmino*, *Valenza*, *Binnius* and others  
have done, condemne them all to Hell, with an  
Away with you, I know you not, if you know  
not the Roman Church, if you live not in unitie  
with that: And no marvell he is so peremptory,

seeing Pope *Boniface* hath decreed it thus; *Declaramus, dici-  
mus, definimus, pronunciamus omnino esse de necessitate salutis  
omni humana creatura subesse Romano Pontifici. De Major.*

Wee declare, say, determine, pronounce, that it is altoge-  
ther necessary to salvation, that every man that will be saved  
bee obedient to the Bishop of *Rome*. These are the Lawes of  
*Rome*, this the doctrine of your Schooles, this the charitie  
of your Religion, to condemne ten times as many Christians  
to hell, as ever were of your Church, for not being obedient  
to him they never knew, they never heard of.

*Arist. Top. l.  
6. c. 1. n. 1.  
ἔστι γὰρ τὸ πρῶτον  
ἀνθρώπου  
ὁρισμὸν καὶ  
παντὸς ἀν-  
θρώπου ἀ-  
νθρώπου.*  
*Δὲ γὰρ τὸ ὁ-  
ρισμὸν ἰδιόν  
ἐστίν.*

*ὁρισμὸς δὲ  
τὸ τί ἐστι καὶ ὁ  
ἰσχυρὸς. Ar-  
ist. 2. Poster.  
cap. 3.*

*A definition  
doth make  
us to know  
what each  
thing is.*

And because we are speaking of Definitions, let me request  
you to remember the lawes of a Definition, as first, that it  
must contain all that is defined, it must belong to every thing  
which is comprized under that which is defined.

2. It must belong to nothing else, but that which is truly  
and properly stiled by the name of that which is defined; as  
the definition of man must belong to all men, & to nothing  
else but man; as every man is *Animal rationale*, and nothing  
but man: the reason thereof is this, that a definition must  
shew, and expresse distinctly the proper essence of that which  
is defined: If proper, then it can belong to nothing else; if  
essence, it must belong to all, for nothing can be without his  
owne being and essence. And for the same reason it is inse-  
parable, immutable, and must perpetually be verified of that  
to which it once doth belong, as a true definition, which shew-  
eth the essence or being of a thing: because nothing can  
bee separated from his owne being, unlesse it cease to bee at  
all. If then *Bellarmino's* definition, & your tenet, That there  
is no salvation out of the Roman Church, which is the same  
in effect with the doctrine of *Bellarmino*, *Valenza* and *Bin-  
nius* bee true, it must include all Christian Churches, and it  
must

must agree to all the Christian Churches at all times ; but this definition did not agree to all Christian Churches as I have shewed by the testimony of your owne writers, and Travel-  
 lers, for many thousands of Christian Nations in the world did not acknowledge your Pope ; and many never heard of your Latine Church, neither did the Latine Church know them.

That it did not perpetually belong to the Church will appear in that I thinke my adversary is not able to produce any in 1150. yeeres after Christs comming in the flesh, that framed such a definition of the Catholick Church, so that the learned must either be ignorant of the true definition, or this must not be it. Is it likely that all the learned Fathers who wrote upon this subject, disputed upon this point, were ignorant what the Church of Christ was? which is distinctly knowne onely by <sup>a</sup> definition. If this definition, or your tenents were true, all those Christians who dyed for Christ till *Peter* came to *Rome* were out of the Church, were damned.

*Stephen* the first Martyr, who dyed for Christ the same yeere that Christ dyed for him, and all the world, was out of the Church, was damned, lost his life in vaine, shed his blood to no purpose.

If it were so necessary that there must be a Bishop of *Rome* to whom all Christians must submit, why did not the Primitive Christians entreate *Peter* to goe to *Rome* that they might have a Church. The beleeving Jewes should have come to *Peter*, and said if we die before there be a Bishop of *Rome*, we dye out of the Church, we are damned, therefore good *Peter* to *Rome* with all speed. They of *Antioch* should have done the like, and said to *Peter*, sweet *Simon* what dost thou here, to *Rome* that we may have a Church. So should they of *Alexandria* have told him, to *Rome* *Peter*, what dost thou heere? why wilt thou so long delay the laying of that corner stone in *Rome* whereon all must be built, wherein all must be saved? why wilt thou hazard the salvation of so many soules as may die before thou hast settled a Church at *Rome* which must be the Mother of all Churches? wilt thou make thy selfe guilty of the blood of so many beleevers as may dye

*d. nicen. c. 1.  
 c. 1. d. d.  
 c. 1. d. d.*

*Art. 2.  
 Post. c. 2.*

*Exposit. p. 1.  
 c. 1. d. d.  
 c. 1. d. d.  
 c. 1. d. d.*

*Licet definitio  
 et definitum  
 re idē  
 sint tamen  
 propositio in  
 qua definitio  
 de definito  
 predicatur  
 non est idem  
 tica, sed do-  
 ctinalis.*

*quia in ea  
 conceptus  
 distinctus de  
 confuso pra-  
 dicatur.  
 Suarez.  
 Definitio est  
 principium,  
 et finis  
 logica.*

*Sedit Anti-  
 ochie annis  
 7. Baron. an.  
 39. 23. annis  
 ut Euseb. in  
 Chro.*

*Pius 4. his  
 Creed. art.  
 11.*

*And the Churches of Iudaa, Galile, and Samaria.*

whilst thou doest linger and loyter heere.

*Acts 9.* 10, 11, 12. The Churches of *Iudaa, Galile, and Samaria* were excluded by your definitions, and tenents; for *Peter* had not as yet beene out of those coasts: nay, if this definition were true they were no Churches; but the Scripture saith they were Churches, *ergo* this is a false tenet, a false definition. The Christians of *Ioppa* were to blame to send for him, to hinder him from a more necessary journey to *Rome*, and *Peter* himselfe much to blame to tarry there many dayes. *Cornelius* the devout Centurion if he had heard, and believed your tenents, and definitions, might have stumbled at what the Angell commanded him doe, and he might have said with himselfe; if there be no salvation out of the Roman Church what good can *Peter* doe me before there be a Church there.

*Acts 9.* If none can be saved but who are in subjection to the Bishop of *Rome*, what good can *Peter* doe me, there being as yet no Bishop of *Rome*. Then when *Peter* came unto him, and preached Christ Iesus, and remission of sinnes in his name; if these men had beene there they would have said: *Peter* you have forgot one principall Article of the faith, that which is essentiall to the Church, the being, entity, the definition of it. That he must be obedient to the Bishop of *Rome*, this might more neerely concerne him being Captaine of the *Italian* Band. But the Scripture saith that *Peter* did tell him that whereby he, and all his house should be saved, and yet no word of *Rome*, or Roman Bishop. The Christians of *Antioch* by this definition, and *tenet*, were no Church, though the Scripture say they were, *Iames* the brother of *Iohn* which was kild by *Herod* was of no Church by this definition and *tenet*, and therefore was damned.

We desire not to be of any other Church then *Augustine, Ambrose, Jerome*, the Councell of *Africk*, the Councell of *Nice*, the Church of *Ioppa, Casarea, Ierusalem, Antioch* were of. We like no such definitions as exclude the Fathers, Councells, the Apostle Saint *Iames*, the Martyr Saint *Stephen*, and damnes them to Hell. O let me live the life of these, dye the death of these, and rest in peace with these.

Thus much in justifying my definition, and against your  
tene.

tenet and Iesuiticall definition of *Bellarmino*, which I briefly urge thus.

*That definition which belongeth to all Christian Churches, and to none else is a good definition.*

*But such is mine,*

Ergo: *It is a good definition.*

*That definition, and tenet which excludeth and condemneth all the Churches of Africk, Asia, and a great part of Europe, yea Stephen the first Martyr, and James the brother of Iohn, together with divers Councells, and fathers, is false, and uncharitable.*

*But such is your definition, such your tenet.*

Ergo: *Your tenet and definition, are both false, and uncharitable.*

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CHAP. XI.

A true Copy of M<sup>r</sup>. Fishers five Propositions.

**I**T is certaine there is one, and but one true infallible faith without which none can please God.

2. This one infallible faith cannot be had according to the ordinary course of Gods providence, but by hearing Preachers, and Pastors of the true visible Church, who onely are lawfully sent, and authorized to teach the true word of God.

3. As therefore this one infallible faith hath bene, and must be in all ages, so there must needs be in all ages Preachers, and Pastors of the true visible Church, of whom all sorts of people have in times past (as appeareth by Histories) learned, and must learne in all future times the said infallible faith.

4. Hence it followeth, that if Protestants bee the true visible Church of Christ, all sorts of men who in every age have had the aforesaid infallible faith, have learned it by Protestant Preachers, whose names may be found in Histories as the names of those are found, who in severall ages did teach, and convert people of severall Nations under the faith of Christ.

5. Hence further followeth, that if there cannot (as there cannot)

not) be found in *Histories*, names of Protestant Preachers who in all ages did teach all sorts of faithfull people, and who converted severall Nations unto the Christian faith; Hence followeth, I say, that Protestants are not the true visible Church of Christ, neither are their Preachers lawfully sent, or sufficiently authorised to teach; nor people securely warranted to learne of them that one infallible faith, without which none can please God, nor (if they so live, and die) be saved.

*Rogers.*

Here, (say you) is a true Copy of Master *Fishers* five Propositions, as if my Copy were not true. My Answer was printed without my knowledge, yet the Propositions of Mr. *Fisher* printed, are agreeing unto these Copies which I received, and there is nothing more in this your second Edition, then was in those alledged by me, saving these few words (*in Histories as the names of those are found*) which make no sentence nor fill up one poore little line, and if they strengthen your cause any thing the more, let them come in, and doe you urge them.

*Rogers in his 1. Answer.*

The 3. first Propositions I admit.

1. That there is one faith.
2. That the ordinary propagation of this faith is by Pastors lawfully called.
3. That there have beene, and must be in all ages such Pastors so called.
4. I would gladly know what they meane by those words, (if the Protestants be the true visible Church) whether so, as if we alone (who are called Protestants) were of the Church, and no others? we have such enclosing of Commons to the Romanists; we chalenge it not, wee are a true Church, not the true Church; we are a part, not the whole; wee include our selves, we exclude not others, whether *Gracians*, *Armenians*, *Ethiopians*, *Spaniards*, or *Italians*, &c. So they deny no fundamentall parts of the faith, either directly, or by consequence.

*An examination of Master Rogers answer to  
the five Propositions aforesaid.*

I find first that he granted the first three without any exception, which I desire may bee diligently noted, and well pondered; for out of these three grounds, to wit; First, that there is one, and but one Faith necessary to salvation. And secondly, that this faith (according to the ordinary course of Gods providence) cannot be had otherwise then by hearing the preaching or teaching, of lawfully sent Pastors. And thirdly, that this faith hath beene in all ages past (as appeareth by Histories) taught by Pastors of the true visible Church, who onely are lawfully sent. Out of these 3. grounds, I say, evidently followeth that which is Master *Fishers* fourth Proposition, to wit, If Protestant faith bee the true faith, and their Church the true Church, (or as Master *Rogers* had rather say, A true Church) of Christ, then their Protestant faith differing from the Roman faith hath beene taught in all ages by lawfully sent visible Protestant Pastors, whose names may be found in Histories, as names of others are found who did teach the true faith of Christ in all ages.

This to follow, out of the aforesaid three grounds, is as I said, most evident, neither doth Master *Rogers* make any bones *Nego*, it is to grant, save onely that it may be hee will make a bogge at *false*. the word Histories, as not finding it in his Copie, nor thinking it perhaps necessary that the names of Protestant Pastors, who taught the Protestant faith in all ages past be found in Histories; but understanding the word Histories, as Master *Fisher* understood it, to wit for some or other kind of Record, or Monument, as Doct. *Whise* also understood it when he said; Things past cannot be shewed but by Histories; I doe not see why Mr. *Rogers* may not absolutely graunt the fourth Proposition, even as it was set downe by Master *Fisher* himselfe; for if any visible Protestant Pastors were in all ages, teaching especially any such Protestant doctrines as now are taught, they would have beene named and spoken of, and written of as well as others are, who have in all ages past taught all sorts of true and false doctrines, in regard there cannot be assigned

*Rogers an,  
or some.*

any reason, either of the part of Gods providence, or humane diligence, why the name of others, even false teachers in all ages, should be set downe, and preserved in Histories yet extant, rather then the names of such as Protestants deeme to be the onely true Teachers of pure doctrine; for doubtlesse both God, who is zealous of his honour, and carefull to honour and preserve the memory of them that would honour him, would for his honours sake have procured honourable memory of such as did, by teaching truth, honour him; and men carefull of their soules health (which they cannot attaine according to the ordinary course, but by hearing such Pastors onely who have lawfull succession from Christs Apostles) have reason diligently to looke that memory be preserved of such Pastors, and of pure divine truth taught by them, then of others, who taught any other false, and not pure doctrine. Certaine therefore it is that the names (or some thing equivalent to names) and the doctrines of true Pastors who did in all ages past, teach true divine doctrine, may be found in Histories, as well as the names, and doctrines of others are found who did teach any other doctrine. And therefore if Protestants have had any Pastors teaching true doctrines in all ages, doubtlesse their names would be extant in Histories yet extant, which being presupposed, and granted, as Master Rogers seemeth to grant, by granting Master *Fishers* 4<sup>th</sup>. Proposition I doe not see how Master Rogers can denie Master *Fishers* first Proposition; for it being supposed that the Protestant Preachers were, their names would be found in Histories (as Master *Fishers* fourth Proposition granteth by Master Rogers supposed) it may bee well inferred that if no such mens names be found in Histories, when no such men were in all ages, nor consequently are Protestants the true Church of Christ, for it hath had such in all ages: I doe not therefore see, I say, how Mr. Rogers can deny Mr. *Fisher* his first Proposition, supposing he grant as he granteth his fourth Proposition; for although absolutely speaking, an Argument drawne from negative authority, be (as Master Rogers averreth) of it selfe of no force, and so Protestants Arguments which are usually made against us out of negative authority.



*Rogers.*

Here Master *Fisher* I must request you, and the Reader who-  
soever he be to looke backe upon the title of the two last pa-  
ges which is [ Master *Rogers* his most weake grounds ] then  
reade diligently all that is there written, and see if there bee  
any mention, any one sentence, any one word of any of my  
grounds. All that is here spoken is in defence of Master *Fi-*  
*shers* owne grounds, viz. of his 4. and 5<sup>th</sup>. Proposition, which  
in that sense that you enforc'd them, are most weake, and  
more weakly maintained, and therefore the title should have  
beene thus,

*Master Fisher his most weake grounds.*

That they are most weake grounds you say truly, that they  
are your grounds they manifest of themselves, being your  
fourth, and fifth Propositions.

*Fisher.*

*I find first, that he granteth the first three without any ex-*  
*ception, which I desire may be diligently noted, and well pon-*  
*dered.*

*Rogers.*

How I admitted them appeareth by my answer, I delive-  
red them more briefly, and more perspicuously then you did,  
thus, and in this sense.

The three first Propositions I admit.

1. That there is one faith.
2. The ordinary propagation of this faith is by Pastors  
lawfully called.
3. That there have beene, and must be in all ages, Pastors so  
lawfully called.

This I conceived to be the meaning of your three first Pro-  
positions without any diminution, neither doe you except  
against it; as for your parenthesis, viz. (as appeareth by Hi-  
stories) that is no part of the Proposition, for ἐστὶ λόγος ἀσπορα-  
γίτος, ἢ ὁ ἐν διδακῇ ἢ ὁ συνδεδωμένος ἐστίν. That is one Proposition  
which declareth one thing, or whose parts are joyned to-

*Master Fisher bringeth a parenthesis ungranted.*

gether, and made one by conjunction: this your parenthesis is no part of the Proposition, nor made one with it by conjunction.

Fisher.

*For out of these three grounds (to wit first that there is one and but one faith necessary to salvation, Secondly, &c. Evidently followeth that which is Masters Fishers fourth Proposition, to wit; If Protestant faith be the true faith, and their Church the true Church (or as Master Rogers had rather say A true Church) of Christ, then their Protestant faith differing from the Roman faith hath beene taught in all ages by lawfully sent visible Protestant Pastors, whose names may be found in Histories, as names of others are found who did teach the true faith of Christ in all ages.*

Rogers.

If it doth evidently follow, frame your Argument, make your syllogisme, inferre your conclusion I see not the evidence; make it cleare unto me, one short syllogisme would make me confesse that which you endeavour to prove in three pages, but prove not at all, onely you make one fallacie called *petitio principij*, and falsifie my words more then once, I will begin with your falsifications.

Fisher.

*Neither doth Master Rogers make any bones to grant.*

Rogers.

This is your first falsification, that I make no bones to grant your fourth Proposition: what I granted in your fourth Proposition was this; First, after the Rules of Art, the practise of all learned men in all professions, and the onely way to wave contention about words, and come to reality; finding an ambiguous phrase in that Proposition I thus wrote, I would gladly know what they meane by those words (if the Protestants bee the true visible Church) whether so as if we alone (who are called Protestants) were of the Church, and

and no others? wee leave such enclosing of Commons to the Romanists, wee challenge it not, wee are a true Church, not the true Church; wee are a part, not the whole; wee include our selves, wee exclude not others, whether Græcians, Armenians, Ethiopians, Spaniards or Italians, &c. so they deny no fundamentall part of the Faith, either directly, or by consequence.

What Reply have you made to this? have you unfolded your meaning? have you expounded this dark phrase? have you as much as proved, or disproved my distinction, or told the Reader in which sense you took it? are you such a friend to amphibologies, doubtfull phrases, and equivocating termes, that being requested to open your selfe, you will not explaine your words, your Propositions and grounds, or Principles to inferre other conclusions? Such obscure phrases of double signification can make no Argument, but a fallacie which seemeth to be an Argument, but is none. They cannot be Propositions, which will not admit of one ambiguous terme, one ambiguous simple word. The onely way to avoid this, is by distinction. This distinction I brought, which you cannot deny; The thing it selfe is so cleare, that there is difference betweene a part, and the whole, betweene a part of a Citie, and a whole Citie; betweene a part of a Kingdome, and a whole Kingdome; betweene a part of the Church, and the whole Church. Hee that saith, I am a Citizen of *London*, being made free, wrongs no man; but hee that sayes, I am the onely Citizen, and there is no other, speakes falsly, and wrongs all other Citizens of that society. He that sayes *Middlesex* is a part of the kingdom of *England*, speakes truly, and wrongs no man; but hee that sayes *Middlesex* is the Kingdom of *England*, as if there were no other Shiere nor Province belonging unto *England*, speakes falsly, and is no lesse then a Traitor to the King. And hee that sayes the Protestants are a Church, speaks truly, and wrongs no man, because hee excludes no other Christian Church; but hee that sayes the Protestants are the Church, as you say of the Romane, excluding all others, speakes falsly, and wrongs all other Christian Churches of the world, as the

a *Quid hac stultitia imò  
verò dementia reperitur in-  
sanus. lib. 1. cont. ep. Parm.  
Credunt ex partibus terra-  
rum periisse Abrahæ semen  
quod est Christus — De  
vestro ista dicitis quia qui  
loquitur mendacium de suo  
loquitur, creditur eis de orbe  
terrarum quem possidere jam  
ceperat periisse Christus, et  
quia hoc credunt cum im-  
pudenter dicant, Christiani  
sumus, audent dicere nos  
soli sumus. ibid.*

Donatists did, which S. *Augustin* esteemed a folly and madnesse, they believe that Christ is lost in all other parts of the world. This you spake of your selves, because he that telleth a lye, speaketh of himselfe. You dare say with the Donatists, We alone are the Church; yet Christ did not say, *Rome* is the field, but the World is the field: that seed of the Gospel was sowne through the World, wee dare not therefore say as you doe, We are the Church, we are the onely Christians; for this were a lye, folly and madnesse, as Saint *Augustine* termeth it. And yet, as if there were no difference, you can passe this over with say-

ing, (The true Church, or a true Church, as Master *Rogers* had rather say) I had rather say so indeed, because this is true, the other which you say is false; this is humilitie, that is pride; this is charitable, that's uncharitable as the devill; this is injurious unto none, that to thousands of thousands, millions of millions, shutting them out of Heaven who believe in Christ, are baptized into Christ, and suffer for Christ.

Secondly, I observed many needlesse words in your Propositions, writing thus: I must desire the Authors not to affect obscuritie, nor to alter their words, which may alter their meaning, as in the fourth and fifth Propositions they have with the multitude of needlesse words obscured the matter, the fourth being briefly and plainly this: If the Protestants be a true Church, their Faith hath beene taught in all Ages by lawfull Pastors, This I granted, and no more; this is your first falsification, as if I granted that which I expressely deny. I deny that wee are the Christian Church, which your Propositions layes downe, as if it were our Tenet, and this must be our ground to inferre that Proposition; this is your *Petio principii*, you beg a Principle which I will not grant you, and so the building fals for want of a foundation. Your Argument is thus:

Major,

Major. *If Protestants be the true visible Church of God, then all sorts of men, who in every Age had the foresaid infalible Faith, have learned it by hearing Protestant Preachers, whose names may yet be found in Histories, as the names of those are found, who in every former Age did teach and convert the people of severall Nations unto the Faith of Christ.*

Minor. *But the Protestants are the true Church.*

Ergo, *All sorts of men, &c.*

Not to meddle with the sequel of your Major, which is false, as I will shew when I come to answer your reasons for the same; your Minor is most false, wee alwaies did, and ever will deny it; wee are *A* true Church, not *The* true Church; a part, not the whole, &c.

Whatsoever is in your Proposition more then what I expressed for the summe thereof, I granted not; and therefore you have committed so many falsifications, as there are words in your Proposition more then this (If the Protestants be a true Church, their Faith hath beene taught in all Ages by lawfull Pastors:) I never granted that all sorts of men in every Age did learne their Faith by hearing Protestant Preachers, I never granted that their names, or the names of all other Preachers were to be found in Histories: yet you say, I granted all this: Is there no truth, no modestie, no meane, no measure of falsifying? Are you not ashamed to write, that a man granted that which hee denied so fully, so frequently?

Fisher.

*Onely it may be hee will make a bogge at the word Histories, as not finding it in his Copie, not thinking it, perhaps, necessary that the names of Protestant Pastors, who have taught the Protestant Faith in all Ages past, be found in Histories.*

Rogers.

What you meane by Bogge I know not, unlesse it be a hollow myrie ground, whereon a man can set no sure, no firme

*Aug. de veritate Ecclesia.*

*Th. Aquin. 1. quæst. 1. Art. 8.*

firme footing; but hee that trusting to a greene surface shall walke thereon, sinketh in, and sticketh in the myre: such indeed are humane Histories in matters of Faith. But why should Master *Rogers* make the bogge, who proveth his Faith and his Church by other Arguments, and not by these? who out of Saint *Augustine* hath already protested against humane prooffe in so divine a Question: *Quia nolo humanis documentis, sed divinis oraculis sanctam Ecclesiam demonstrari*: I would not have the Church demonstrated by humane learning, but by the oracle of God. And with your Schoole; That nothing but divine authoritie, neither humane reason, nor authoritie of holy Fathers are proper unto Divinitie, or doe properly demonstrate. But you that shun the proving of your Church, of your Faith by other course, and flye onely to Histories, you make the bogge, and such a bogge whereon you dare not walke, without you fill it up with the rubbish of some other kind of Records, or Monuments.

If you meane by making a bogge at the word Histories, that I should be afraid to admit the same now, because it was not in my former Copy; you are deceived, I feare it not, let it come in, though with a Parenthesis, and let Histories extend to Records, or Monuments, so they be without exception, I well receive them in their degree as a humane, probable, uncertaine, unnecessitating prooffe, and yet such, and so uncertaine prooffe as it is, if you can shew mee your now Faith out of Histories for the first foure hundred years, which you your selves doe not accuse of error, falshood, wilfull deceit, juggling, partialitie, heresie, I will be of your Faith, of your Church.

Fisher.

*Things past cannot be shewed, but by Histories.*

*Rogers.*

I have admitted your extension of Histories to Records and Monuments.

Fisher.

*I doe not see why Master Rogers may not absolutely grant the*

the fourth Proposition, even as it was set downe by Master Fisher himselfe.

Rogers.

Within twelve lines before, you say (*Neither doth Master Rogers make any bones to grant*) and here now you say (*I doe not see why Master Rogers may not absolutely grant it*) there you say I did grant it, here you suppose I did not grant it. You see no reason why I should not grant. If it be evident, it hath reason why it is evident; and being your Proposition, you must shew that reason, and what your reasons are, and how proposed, let us see.

Fisher.

*For if any visible Protestant Pastors were in all ages, teaching especially any such Protestant Doctrines as now are taught, they would have beene named, and spoken of, and written of, as well as others are, who have in Ages past taught all sorts of true and false Doctrines.*

Rogers.

\* First you play the Sophister, in changing your termes: in your three first Propositions you speake of Faith, here you leave out Faith, and put in Doctrines, as if they were the same; whereas you know that the ancient Fathers, and late Writers of your side and ours doe confesse, that there are many Doctrines in the Church of different nature and necessitie: but let us see your prooffe.

*Others, who have in all Ages past taught all sorts of true and false Doctrines, are named, spoken of, and written in Histories.*

Ergo, *The Protestant Pastors in ages are named, spoken of, &c.*

First, tell mee whether your Antecedent be universall or particular; if particular, you conclude nothing: you know the old rule, *Syllogizari non est ex particulari*; or if you will have it in the words of Aristotle, the rule is this, If both Premises be indefinite, or in part, it can be no Syllogisme; and such is yours, namely, an indefinite Proposition, which

*Arist. lib.  
prior 1. c.  
19.*



must be resolved either into universall, or particular. If yours be universall, thus :

All others, who have in all Ages past taught all sorts of true and false Doctrines, are named in Histories, I denie it. It is related by many Historians, that there were Christian Churches in *Britaine* in the third, fourth and fifth Age. But no man hath put downe all their names, who were their Bishops, or inferior Ministers : if you can doe it, shew it mee. Again, the Arrians were so many in the fourth Age, as that a Father saith, *Miratus est mundus se subito factum esse Arrianum*, The world wondered how it came on a sudden to be of the Faith of *Arrius*. And can you, Master *Fisher*, shew mee the names of these Arrian Teachers ? I could be copious in alleaging divers false Doctrines, whose first Authors are not named, are not knowne, much lesse all that taught the same ; so that if your Proposition be universall, it is false : I denie your Antecedent. If particular, thus ; Some others, who taught all sorts of true and false Doctrines, are named in Histories. *Ergo*, I denie your Argument, and as well I might say,

*Some men have no Noses,*

*Master Fisher is some man.*

*Ergo, As you inferre any conclusion out of your particular Antecedent.*

*Fisher.*

*In regard there cannot be assigned any reason either of the part of Gods providence, or humane diligence, why the names of others, even false Teachers, in all Ages, should be set downe and preserved in Histories yet extant, rather then the names of such, as Protestants deeme to be the onely true Teachers of pure Doctrine.*

*Rogers.*

Yet you are in your indefinite saying (*others, even false Teachers*) you will neither adde all nor some, to make it universall, thus ; The providence of God, and diligence of man hath preserved the names of all false Teachers in Histories. For then the fallshood would be cleare : neither have  
you

Fisher in all his discourse citeth but 2 places of Scripture.

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you made it particular, thus; The providence of God, and diligence of men have preserved the names of some false Teachers. *Ergo*, of Protestant Teachers: for then it would appeare that this were a *Non sequitur*, that particulars can inferre no conclusion.

Fisher.

*For doubtlesse, both God, who is zealous of his honour, and carefull to honour and preserve the memorie of them that would honour him, would for his honour sake have procured honourable memorie of such, as did by teaching truth honour him.*

Rogers.

*Ergo*, Their names must be found in Histories, *Negatur Argumentum*. Is this the honour? Is this the glorie that God hath provided for his children, to be recorded by man? It is written as you have cited in your Margin, *Who-<sup>1</sup>soever shall glorifie mee, I will glorifie him; and whosoever shall contemne mee, shall be ignoble.* Who ever expounded this place of Scripture to be meant of humane testimonies, of being recorded in humane Histories, and not of that honour which is usually termed the state of glorie? Reg. 2. 30.

The other place cited in your Margin, is, *The just shall be had in everlasting remembrance: Ergo*, Their names shall be recorded in humane Histories. Who ever made such collections? God hath promised eternall glorie unto his servants, and you will turne it to temporall: for what is humane testimonie, and humane glorie, but temporall? which shall end either before, or at least with time. Psal. 111. 7.

O presumptuous blindness of man! to accuse the providence of God as defective, if it record not all their names in humane Historie, whose names are written in the Booke of Life. I am loath to spend many words in answering such poore objections, but the impietie, prophanenesse, Atheisme that is implied in this Argument, opens my mouth to speak somewhat more. Whereas you say, If God will glorifie his servants, hee must record them in humane Histories: this must imply, that God hath no other way to glorifie his servants, as that there were no resurrection of the flesh, no im-

Mr. Fishers *indefinite Proposition proveth nothing.*

mortalitie of the soule, no Book of Life, no Heaven, no happiness in another world.

Fisher.

*And men carefull of their soules health, which they cannot attaine (according to the ordinary course) but by hearing such Pastors onely who have had lawfull succession from Christs Apostles, have more reason diligently to looke that memorie be preserved of such Pastors, and of pure divine Truth taught by them, then of others who taught any other false, and not pure Doctrine.*

Rogers.

Here are two trickes of a Sophister, the one to obscure a Proposition with a multitude of needlesse and impertinent words; for seeing hee was to prove this plaine and short Proposition, That the names of Pastors teaching divine Truth, are to be found in Histories: and that the *Medium* whereby hee would prove this, hee tooke from the diligence and dutie of Godly men, what needs all those additions which come in by Parenthesis, *viz.* (which they cannot attaine according to the ordinarie course) but by hearing such Pastors onely, who have had lawfull succession from Christs Apostles. The second trick of a Sophister, is to speake indefinitely, and so making it doubtfull; whether your Proposition be universall or particular, not joyning either all or some unto others, as I have observed before. Your Argument which I must frame for you (or I am like to have none) is this:

Men carefull of their soules health, have reason to preserve the memorie of their Pastors: *Ergo*, They did so. Or to make it more large, thus:

Men carefull of their soules health, have more reason diligently to looke that memory be preserved of such Pastors, and of pure divine Truth taught by them, then of others, who have taught any other false, and not pure Doctrine. But they continued the memorie of the false Teachers. *Ergo*, They continued the memorie of the true Teachers.

First, you conclude not what you were to prove, *viz.* That the

the names of all true Teachers in all ages are to bee found in Histories.

Secondly, for your *minor*, if it be universall, it is false; if it be particular, it doth not inferre, it doth prove nothing, as I have already shewed more fully.

Thirdly, your Argument hath foure termes; in the *major*, your *medium* is the duty of men what they ought to doe; In the *minor* you speake of what they did, and suppose a falsehood, viz. that men carefull of their soules health have recorded the names of all false Teachers, and so you would inferre they did record the names of all true Teachers; and thus to prove the act from the duty in weake sinfull man, is no prooffe, is like the rest, an egregious *non sequitur*. And as well I might argue thus, Master Fisher ought to have replied punctually in order, and all leading my words in my answer to him: *ergo*, he did it. Or thus.

*Eve* should have abstained from the forbidden fruit: *ergo*, she did abstaine from it. Or thus:

*Adam* had more reason to hearken unto God, forbidding him to eate of the Tree of Knowledge of good and evill, then to his wife perswading him to eate thereof: *ergo*, he did not hearken unto his wife. Or thus,

*Judas* had more reason to defend his Master, then to betray him: *ergo*, he did not betray him. Or thus,

*Peter* had more reason to confesse his Master, then to deny him: *ergo*, *Peter* did not deny his Master.

If this kind of arguing were good, it were happy for us all in the day of Iudgement, when the Idolater should say, I had more reason to worship God, then to worship Idols: *ergo*, I did not worship Idols.

The murtherer would say, I had more reason to save, then to kill: *ergo*, I did not kill. The drunkard would say, I had more reason to be sober then to be drunke: *ergo*, I was not drunke. And so might all other sinners plead, if this argument were good.

Fisher.

*Certaine therefore it is, that the names (or some thing  
equivalent*

*Master Fisher crosseth the Rules of arguing.*

*equivalent to names) and the doctrines of true Pastors, who did in all ages past teach true divine doctrine, may be found in Histories, as well as the names, and doctrines of others are found, who did teach any other doctrine.*

*Rogers.*

I have shewed it to be most uncertaine, that as well you might conclude, that *Indas* did not betray Christ, or *Peter* deny Christ.

*Fisher.*

*And therefore if Protestants have had any Pastors teaching true doctrines in all ages, doubtlesse their names would be extant in Histories yet extant.*

*Rogers.*

I have already shewed your Antecedent to be false, if universall; not to prove, if particular; and so this conclusion, if particular I grant, if universall I deny; and say, that an universall conclusion cannot follow out of particular premises. You know the unquestioned rule, *Conclusio sequitur deteriorationem partem.*

## C H A P. XII.

*Fisher.*



*Hich being presupposed and granted, as Master Rogers seemeth to grant, by granting Master Fishers fourth Proposition, I do not see how Master Rogers can deny Master Fishers fifth Proposition.*

*Rogers.*

I neither supposed nor granted it: what I granted in the fourth Proposition was this, and no more; If the Protestants be a true Church, their faith hath beene taught in all ages by lawfull Pastors. What mention is there here of Names, of Histories, of Records, of Monuments? let the Reader looke backe

backe to my former answer, and he shall find that this is all the issue I joyned upon in the fourth Proposition. This is audacity *Master Fisher*.

*Fisher.*

*For it being supposed that Protestant Preachers were, their names would be found in Histories, (as Master Fishers fourth proposition granted by Master Rogers supposeth) it may be well inferred, that if no such mens names be found in Histories, then no such men were in all ages, nor consequently are Protestants the true Church of Christ, for it hath had such in all ages: I doe not therefore see, I say, how Master Rogers can deny Master Fishers fifth proposition, supposing he grant, as he granteth his fourth proposition.*

*Rogers.*

You say that I supposing, and granting your fourth Proposition, I must yeeld unto the fifth; I have replied inore then once, your fourth Proposition, especially that which you most insist upon therein, names and Histories I deny, and this not being granted, your fifth Proposition cannot follow.

*Fisher.*

*For although, absolutely speaking, an Argument drawne from negative authority, be (as Master Rogers averreth) of it selfe of no force: and so Protestant Arguments which are usually made against us out of negative authority; as for example, the Scripture saith nothing of this or that; or the Fathers of the first 300. yeeres make no expresse mention of this or that: ergo, no such thing is, or is of no force.*

*Rogers.*

The subject of our discourse was humane History, and humane authority, and what I speake you grant; but you extend it beyond the boundes of our then subject, and more then I will grant, to Divine authority, to the word of God, to the Scriptures: I say the authority of man is like himselfe, uncertaine; his workes weake, and imperfect like himselfe;  
but

*Negatives depend upon Affirmatives.*

but the word of God is like himselfe, certaine, strong and full of perfection, and therefore the Argument drawne from divine authority, is certaine, though negatively, in those things which the word of God proposeth, and professeth fully to expresse; but in man it is otherwise, as in the next Chapter I will expresse more fully.

Fisher.

*Yet when the negative Argument is grounded in an already granted affirmative proposition, as it is in this our case, the negative argument is of great, and undeniable force.*

Rogers.

This I grant, that negatives are so farre depending upon affirmatives, as that they cannot be understood, they cannot be defined, they cannot be demonstrated without affirmatives: and so, they may.

Fisher.

*As for example, if we did grant this proposition; If such or such a thing were, holy Scripture would have spoken of it, or the Fathers of the first 300 yeeres would have made expresse mention of it. If I say we granted this, we could not deny the aforesaid negative Argument, usually made by Protestants to be of force against us.*

Rogers.

I doe not see what I should mislike in this, onely it maketh nothing against me.

Fisher.

*But wee deny, and Protestants cannot prove the said affirmative, and so the negative Argument hath no force against us.*

Rogers.

You deny, but wee have proved the affirmative, that all things necessary unto salvation are plainly set downe in Scripture,



Scripture, and therefore the negative Argument is of force against your new Creed, the Articles whereof are not manifested in Scripture, as I have more fully set downe in the fourth Chapter.

Fisher.

*Now Master Rogers doth not, nor in reason cannot deny Master Fishers fourth proposition, which is an affirmative, whereupon his fifth negative proposition is grounded; And therefore Master Rogers ought not to deny, but must needs grant Masters Fishers fifth, and so all his five propositions.*

Rogers.

The *Cuckoe*, a Bird that makes no good musick, and hath but one note, yet is more frequent in venting that, then the *Nightingale* in tuning her excellent Musicke. Master *Fisher* having nothing else to say in defence of his Church, and against ours; cries for Names, and Histories; and not being able to prove his proposition, still sings the same song: Master *Rogers* doth not, nor in reason cannot deny, ought not to deny, but must needs grant: which being presupposed, and granted, as Master *Rogers* seemeth to grant, by granting I doe not see how Master *Rogers* can deny; I doe not therefore see, I say, how Master *Rogers* can deny Master *Fishers* fifth Proposition, supposing he granted, as he granteth his fourth Proposition, neither doth Master *Rogers* make any bones to grant; I doe not see why Mr. *Rogers* may not absolutely grant his fourth Proposition; all these grants are found in one lease, and halfe a page, and yet I never granted it.

Fisher.

*Which being granted, if he will make a good answer as hee pretendeth, he must first set downe names of Protestant Pastors in all ages, and not content himselfe with naming some whom hee thinketh to be Protestants, and with saying he hath gone halfe the way.*

Rogers.

Yet more grants, I must againe deny the grant, this is right

N

Positio

*Maſter Fiſhers Petitio principij.*

*Petitio principij*, a begging of that which is in queſtion; I have oft enough denyed it, yet you will never leave begging it; belike you thinke to wreſt it from me with importunacie: it will never be, I pray you looke backe, ſee what I answered to your fifth Propoſition, there you ſhall reade thus.

In the fifth Propoſition, I deſire to know whether wee ſhould ſhew the names of Proteſtants, or their faith. This we will ſhew, That we need not, for the names of Proteſtants is but arbitrary, and accidentall, &c. And within a few lines after, you ſhall reade thus. But if it be really meant thus; let the Proteſtants ſhew that their now faith was taught by lawfull Paſtors in all ages: I doe (with Gods helpe) undertake it, and require the ſame from the authors of theſe propoſitions, and demands.

Have I here granted that the names of all Paſtors, and teachers true or falſe are to be found in Hiſtories, which is the onely ground whence you would inferre your fifth Propoſition, which being not granted by me, I needed not to have ſet downe names of Proteſtant Paſtors in all ages, or in any age: My two firſt Arguments, the one, *a cauſis*, the other, *a ſignis*, might have ſerved the turne, without the third, *ab exemplis*; and I might have contented my ſelfe with going leſſe then halfe that way, which is your way, and not mine; I never tooke it for other then an uncertaine, darke, ſlippery, cumbersome way; it was your onely way, and yet you would not goe one ſtep.

Did ever any Iudge citing a man by writ to appeare before him at *Weſtmiſter*, limit him which way he ſhould come? would you thinke it reaſon that a Iudge ſhould command a *Herefordſhire* man to come to *London*, not through *Worceſter* or *Gloceſter*, but through *Shropſhire*, *Darbyſhire*, *Yorke*, &c. The two Evangelists, Saint *Matthew* and Saint *Luke*, deriving the pedigree of our Saviour from *David*, yet did it by different wayes, and divers lines; Saint *Auguſtine* ſaith, That two men differing in the expoſition of ſome place of Scripture, he that erreth, yet if his expoſition leade to charity, hee is like unto a man which miſſing his way, yet commeth to the end of his journey. My journey is to Chriſt, my ſcope to bring

bring my faith, and my Church thither; you might leave me to chuse my owne way, which was the way of Saint *Augustine*, by Scriptures, who doth disclaime and dislike your way by humane testimonies. Yet even in this your owne way I doubt not but I shall goe as farre as you in a day, and shall come sooner to my journeyes end then you shall, for the reasons which now I will alledge in the succeeding Chapter.

CHAP. XIII.

*Humane Histories no prooffe of any Church.*



You would bring this great triall concerning the visible Church to Histories only, which I might refuse, briefly for these reasons;

First, Histories humane in Divinity are weak, improper, and uncertaine proofes.

Secondly, your *Index expurgatorius*, blotting out of Authors, that which maketh against you.

Thirdly, You forge Authors, Records, and Councells to further your cause.

Fourthly, You slight; and deny the best Authors. Yet to give others satisfaction, I will enlarge these foure reasons in this Chapter; not that your objections require any such full answer in this point; that I have performed already. First, of the uncertainty of humane Histories, *Bodin* in that learned discourse of his, entitled; *The Method of Histories*, a man of your owne, who also dedicated that booke unto the chiefe President of your Court of Inquisition, doth make foure kindes of Histories. First, Humane; Secondly, Naturall; Thirdly, Mathematicall; Fourthly, Divine. The first he saies is uncertaine and confused; the second for the most part certaine; the third more certaine; the fourth most certaine, and unchangeable. Yet you Master *Fisher* in this divine question refuse the fourth which is divine, most certaine, and immutabell, and will have no other prooffe then the first, which is humane, uncertaine and confused. When *Ticonius* in the same question did alledge *Divini Testamenti tonitrua*, those thundering

1.

2.

3.

4.

Aug. cont.  
ep. Per l. 1.  
c. 1.

testimonies of the word of God against *Parmenianus* the Donatist, which we doe produce against the Romanists, making the same claime to the Church which they did, and tying the Church to *Rome* as the Donatists did to *Africk*, *Parmenianus* on the other side opposeth the relation of the Priests of his owne side; say then (saies Saint *Augustine*) that we ought rather to beleve your Colleagues then the Testament of God: shall the sinoake of earthly lyes prevaile against this light which came from Heaven? If *Parmenianus* were not in love with his Episcopall Chaire, he would rather choose to beleve the written word of God, then his fellow Bishops.

Thus much, and much more to this purpose in that Booke, and divers other Bookes of the seventh Tome: but I will conclude this of the uncertainty of humane testimony, with the words of that Father in his second Tome, in his 48. Epistle, *Neceesse est incerti sint qui pro sua societate, testimonio ntuntur non Divino sed suo*. It is of necessity that they must be uncertaine, who defend their society not by the testimony of God, but by their owne.

Thus much of the uncertainty in it selfe, but much more uncertaine is all that you shall alleadge, since you have by your *Index Expurgatorius* altered Authors, to your purpose, at your pleasure.

Widring. in  
Apol. pro  
jure princ.  
pag. 343.

The Pope himselfe and the Ordinaries, in their severall jurisdictions, as also the Officers of Inquisition against Hæreticks are carefull to prevent the publishing of any Bookes, which may seeme any way to derogate from the power of the Pope; and if any such Bookes be published, they endeavour wholly to suppress the same, or at the least forbid any man to reade them without speciall licence untill they be purged. Thus a Priest of your owne hath written. These your purging Tables are of two sorts; some doe forbid whole Authors, some doe blot out sentences, or words; so that if any Author speake against you, you will either deny the whole Booke, or produce some Edition, licenced by your Inquisitors, wherein those words are not to be found, as having passed under the Purgatory of your penne. Your severall bookes called *Indices expurgatorii*, purging Tables printed in divers

pla-

places, as at <sup>b</sup> Madrid in Spaine, at <sup>c</sup> Rome, at <sup>d</sup> Lions, are witness that you have left no witness in the world without exception.

If Saint Augustine say, *Mortuorum anima non sentiunt res viventiū*, The soules of the dead know not the estate or affairs of the living: Your *Belgian Index* doth purge out this with a *deleatur*, let it bee blotted out, fol. 115. *litera. l.* If Saint Gregorie Nisene say, We have learned to worship and adore that nature alone which is uncreated, you can purge out this with a *deleatur dissio solummodo*, blot out this word (alone) faith your *Spanish Index*, pa. 20. If Saint Chrysostome, speake for the perspicuity of Scripture as hee doth in many places, as namely in his third Sermon upon Lazarus, *deleatur*, let those words be blotted out, faith your *Index of Spaine*, reprinted at Samiur. If the same Father speake for the sufficiency of Scripture as he doth in his Commentary on the 95. Psalme, the same *Index* hath a *deleatur* for it. If hee say, the Church is founded upon the Rock of Faith, and not upon Saint Peter, the same *Index* hath a *deleatur* for it, let it be blotted out. Much could I cite to this purpose, but as the rule is, *Qui semel pejerat, &c.* He that is once convicted of bearing false witness, is never after to be admitted for a witness: so hee that is once found to falsifie, and blot out Records, looseth forever his credit in any thing he shall produce out of his own Registerie. Thus much concerning your *Index Expurgatorius*, blotting out of Authors, that which maketh against you.

Now followeth the third exception against your authorities, your forging of Authors, and Councells. As Abdias Stories of the Apostles urged by Harding, and others, censured by your owne Sixtus Senensis for fained, and utterly rejected by Cardinall Baronius. Linus Bishop of Rome, of the passion of the B: Apostles, Peter and Paul, urged by Coccinus, yet acknowledged by Bellarmine, Baronius, and Possesine to be fained, fabulous, erronius. Clemens his Apostolicall Constitutions, and his Recognitions are urged many times by Coccinus, Harding, and others; the first of these by Baronius, and Possesine, the second by Bellarmine, Baronius, and Sixtus

b An. 1584.  
c An. 1607.  
d An. 1586.  
Tom. 4 ed:  
Parisi: apud  
Catol. Guil.  
viduam etc.  
Anno 1555.

*Senensis* are rejected with many more. Besides, the Fathering of divers Treatises upon *St. Cyprian*, upon *St. Origen*, upon Saint *Athanasius*, Saint *Ambrose*, Saint *Augustine*, and others, of which I will not speake, but referre the Reader to your owne greatest Writers, *Bellarmino*, *Baronius*, *Sixtus Senensis*, *Possevine*, who in divers places do naile these Authors to the pillarie, as false, fained Witnesses, and palpable forgerers, wishing the learned Reader to have recourse unto these, when hee readeth any ancient authoritie, cited and alleaged by the Romanists, and hee shall find it usuall amongst men of your side to quote, cite, and triumph in such forgeries, as if they were true and undoubted testimonies: as one of your side, *M. Fisher*, did alleage 27 Fathers for Invocation of Saints, to which I having made an answer within the compasse of two daies, for longer time hee would not grant me, pretending that hee must be gone out of the Countrey: I discovered so many forgeries and impertinencies, as that in his next Reply hee fell off from 27 to 16, and of those 16, some also forged, and very few or none at all to his purpose. Amongst others, hee doth triumph in a Quotation out of *Athanasius* in his Sermon *de Sancta Despera*, the words in that Sermon as hee cited them, besides others, are these: *O. Mistresse, Lady, Queene, and Mother of God, make intercession for us*: then thus hee triumphs; How now Master Ro-

*De Scripto-  
Ecclesiasti-  
cis 8. an. 48.  
Platina,  
Cusanus,  
Marfil. Pa-  
ta. Lauren.  
Val. Ant.  
Floren. O-  
tho. Fri. Hi-  
son P. Cate.  
Volatera-  
nus, Nau-  
clerus, Cap-  
nian. Mul-  
linus, Ae-  
neas Syl.*

gers, are you not yet contented to pray to Saints? Shall Saint *Athanasius* teach you your *Ave Maria*? whereas this was but a forgerie, for *Bellarmino* and *Baronius* doe hold it not to be written by Saint *Athanasius*, and doe bring many reasons to prove the same: and *Bellarmino* saith, That it was not a worke of that Age, but written after the sixth Councell, which was above 300 yeares after *Athanasius*. And to inslit no further upon the forging of particular private men, the most notorious, injurious, incroaching, impudent forgerie was that of *Constantines* donation, urged as true and undoubted by *Harding*, and the forging of the Councell of *Nice* by Pope *Sozimus*; the first of these two, the donation of *Constantine*, whereby he doth give and grant unto the Bishop of *Rome*, all *Italy*, *France*, *Denmark*, *Sweden*, *Britaine*, &c. with

with authoritie and power over all the world, more then that of the Empire is, and that hee be honoured and worshipped more then the Emperour. This is adjudged a forgerie by more then a Jurie of Roman Writers. The other forgerie was discovered by a Councell of *Africke*, consisting of 217 Bishops, whereof Saint *Augustine* was one, who wrote to the Pope thus; Touching that you wrote unto us concerning the *Nicene* Councell, in the very true Councell of *Nice*, which wee have received from the happy Bishop of *Alexandria*, and the Bishop of *Constantinople*, wee find no such matter. *Boniface* the second was so much moved hereat, above an hundred yeares after, as to say, That all these Bishops (whereof Saint *Augustine* was one) were all inflamed and led by the Devill. Thus much concerning your forging Authorities.

*Ep. ad Eulaliū.*

But say that wee produce some Histories, or Fathers which have not come under your *Index Expurgatorius*, nor beene refined in your forge; how will you slight, scorne, abuse, deride, slander and revile them? I know not whom of the Ecclesiasticall Historians, nor whom of the Fathers you will admit for a Witnesse without exception.

For what Authors, what Records shall serve against them, who with a bold impudencie will deny those Historians, who lived in the fittest time to write of those things which they have committed to memorie, viz. in the Ages next following; when they neither feare to offend the present, nor with too much distance cannot discern what is more remote. Such as were the Histories of *Eusebius*, especially of *Socrates*, *Sozomen*, *Theodoret*; yet all these shall be rejected if they speake any thing that may disadvantage the Papacie, as *Socrates*, and *Sozomen* for relating the Storie of *Paphnutius* speaking for the married Clergie in the Councell of *Nice*, are thus handled by *Bellarmino*, *Multa mentiuntur Sozomenus, injucunde Socrates tria mendacia dicit. Socrates & Sozomenus hæretici, sunt.* *Sozomen* tels many lies, *Socrates* tels three manifest lies; *Sozomen* and *Socrates* were Hæreticks. Neither doth *Baronius* handle them any thing more respectfully, saying, *Sozomen* was not advised; behold, into what errors ignorance hath

*Artic. Hist. si. e. non minus vetustate, quam novitate fabulose, &c.*  
*Bellarmino. de Cler. l. 1. cap. 20. Baron. Ann. 324. n. 19.*

cast



cast him, *n.* 22. it doth plainly appeare how far hee was deceived, hee did erre concerning the *Nicene* Councell, *an.* 325. *Anno* 169. *n.* 10. concerning *Paphnuſius*, concerning *Arrius*, *an.* 327. *n.* 7. hee was deceived concerning the Councell of *Arimini*, and other things, *an.* 355. *n.* 27. hee doth often relate untruly concerning *Athanaſius*, *an.* 335. *n.* 6. *an.* 354. *n.* 21. *an.* 356. *n.* 85. Theſe were the things of greateſt moment in that Age, the Councell of *Nice*, the moſt famous that ever was in the world.

The Hæreſie of *Arrius*, the greateſt that ever was in the Church; the labours, troubles and conſtancie of *Athanaſius* againſt this Hæreſie of greateſt note, and moſt glorious of any Confeſſor that ever the Chriſtian Church had before or ſince.

*Sozomen* lived in the fitteſt Age to be informed of theſe things; in the fitteſt Church, namely in the Greeke Church, where theſe things were done; and yet is he ſo full of errors in matters of greateſt moment, on which the eyes of all the Chriſtians in the world ſtood at a gaze? Is hee ſo full of errors in theſe things which were ſo cleare as the Sun in the firmament, ſo many Records being preſerved of thoſe paſſages, ſo many Letters paſſing from one Biſhop to another? muſt wee thinke that *Baroniſius*, who lived 1200 yeares after, and no member, no Inhabitant of the Greeke Church knew theſe things better then *Sozomen* did, and kicke him off, with ſaying, Hee was an impudent fellow? *an.* 324. *n.* 19. That hee was a Novatian Hæreticke? *n.* 63.

But you would thinke that *Baroniſius* ſhould not thus rejeſt, debaſe, diſgrace *Sozomen*, unleſſe hee had ſome other grave Hiſtorian of thoſe times to croſſe and contradiſt *Sozomen*. No ſuch matter: the other famous Hiſtorians of that Age, were *Euſebius* and *Socrates*; though *Euſebius* ſomewhat more ancient, beginning his Hiſtorie of the Church from Chriſt, and continuing it untill the death of *Conſtantine*, *Socrates* and *Sozomen*, to whom wee may adde *Theodoret*, all three began their Hiſtorie where *Euſebius* ended, continuing the ſame unto the raigne of *Theodoſius junior*, which was about the yeare 400. All theſe were Greeke Writers, and

and of the Greeke Church, to whom if wee adde the short Historie of *Ruffinus*, who was a Presbyter of the Latine Church, wee have all the professed Historians of note that I have scene and read for those times; so that if the authoritie of these men be slighted, and excepted against as erroneous, false, impudent, lying Hereticks, I know not what Histories Master *Fisher* will produce for the chiefest time of the Primitive Church, the first 400 yeares. Of *Sozomen* I have already spoken; the next shall be *Eusebius*, who was of that repute in the Age wherein he lived, and the next succeeding Age, that the other Historians, *Ruffinus*, *Socrates* and *Sozomen* doe begin their Histories where hee left, onely speaking something more fully concerning *Arrius* and the Councell of *Nice*, *Sozomen* stiling him a man most expert in holy and humane learning. This man, besides his Historie, wrote a Chronologie, which *Baronius* truly stileth a Ground-work, and foundation whereon the whole fabricke and frame of Historie must relie; yet herein hee is so erroneous, as that *Baronius* must correct him.

*Baron. an.*  
325. n. 213.  
n. 215.

What, so erroneous in the foundation, the whole building must fall then? Thus *Diodorus Siculus*, of whom *Iustine Martyr* the Christian Phylosopher writeth, saying, *Diodorus Siculus*, whom you account the most famous Historian, so divided his Historie, as to terme his Relations before the Trojan wars, *The Narration of Res & fabulas*, matters mixed with fables, because hee had no certaine ground how to describe the times.

*Varro*, a man admired for learning, dividing time into three portions; the first, before the Flood, which he calleth Obscure: the second, from the Flood unto the first Olympiad, which hee termeth Fabulous: the third, after the Olympiads, because of a computation of time hee calleth *Historicum*. So great a matter in Historie is Chronologie; and yet herein *Eusebius*, *Socrates*, *Sozomen*, *Ruffinus* are charged to be erroneous very often by *Baronius*; and besides this, hee layeth other imputations upon them. *Eusebius* was an advancer of the Arrian Heresie, a cunning Juggler; in his Historie he doth favour the Arrians; he doth omit many

Anno 318.  
n. 79 & 80.  
an. 314. n.  
154.  
n. 45.  
n. 144.  
an. 340.  
n. 40.  
n. 38.

things, hee doth deale deceitfully, hee doth falsly relate the time and place of *Constantines* baptisme, hee is false in the storie of *Eustathius*; like a Stage-player, being an Hereticke, hee acted the part of a Catholick, he was called the Ensigne-bearer of the Arrians. *Socrates dealbat Ethiopem*, doth but wash a Blackamoore, in seeking to cleare him from the Arrian Heresie; though hee subscribed to the *Nicene* Councell, yet hee afterwards returned like the Sow to wallow againe in the mire, and like the Dogge unto his vomit. Hee and *Eusebius of Nicomedia*, like two Coach-horses drawing the chariot of Impietie, did run headlong with equall pace and violence to their owne destruction, and the destruction of others, being driven by a wicked Spirit. Thus far *Baronius*; saying moreover, That *Sixtus Senensis* (a learned Writer of his owne fide) may be ashamed that hee reputed him a Catholick Writer. Doth not *Baronius* rave like *Hercules furens* upon the Stage, to deprave a learned painfull Bishop, a great Writer, and the chiefe Ecclesiasticall Historian of the Primitive Church, who is his chiefe Author for those times, cited by him in his three first Tomes, 700 times at least, so well reputed, that *Ruffinus* translated his Historie into Latine? *Sozomen* stileth him, A man full of Learning, both divine and humane; to whom these two, together with *Socrates* and *Theodoret*, did succeed in compiling the Ecclesiasticall storie. The last of these, *Theodoret*, alleaging a large Epistle of his in defence of the *Nicene* Creed against *Arrius*. All these, and besides them, *Acasius*, who succeeded him in his Bishoprick of *Casarea*, doe cleare him from such imputations, and did reverently esteeme of him; and shall we thinke that these men, who lived in the same Age, and within few yeares after *Eusebius*, did not know *Eusebius* better then *Baronius*, who lived twelve hundred yeares after his time, and more then 1200 miles from the place where hee was Bishop, where hee lived and died, and where those occurrences of the Councell of *Nice*, of *Arrius*, of *Athanasius*, were better knowne then in *Rome*, a Church more remote, and of another language, then that wherein that Councell was celebrated, and those Fathers did write? I may not insist much upon

upon the other Ecclesiasticall Writers before named; but they are all reputed ignorant, false, erroneous; by *Baronius*.

*Theodoret*, *Socrates*, *Sozomen*, and they which followed them, erred in the time, and fell into other lyes. *Socrates* is accused of him for falshood neere twentie times, and most of them in those matters which were of greatest note, and wherein hee and *Sozomen* doe agree concerning the Councell of *Nice*. *Athanasius*, *Paphnutius*, *Eusebius*, and *Arrius* the Heretick; *Ruffinus* is accused of him for the like falshood in the same matters, concerning *Arrius*, *Athanasius*, as also concerning Saint *Hilarie*. *Gregorio Nazianzen*, and *Basil*. He saith, That *Ruffinus* was an inverter of times, that hee was unlearned, that hee did misinterpret the sixth Canon of the Councell of *Nice*. *Baron. an. 34. n. 29.*  
*An. 338. n. 2.*

I will adde one example more. The renowned *Athanasius* saith, That hee wrote his Creed in his banishment. No, saith *Baronius*, *Non exul, sed reus tunc Roma fuit*; He was not then in his banishment, but called to answer before the Bishop of *Rome*, as his Judge. What authoritie, what reason doth *Baronius* produce? none at all. And you must believe *Baronius*, a Sycophant of the Roman Church, before *Athanasius*, that most glorious Confessor. Shall wee thinke that hee would lie, who was in trouble 40 yeares for the truth? or doth *Baronius*, 1200 yeares after, without any Author to leade him, know better what *Athanasius* did, then *Athanasius* himselfe? I should be thought very impudent, if I should say, That being here in *England* I did see of my selfe, and know what *Baronius* did in his studie in *Rome*, better then himselfe. There are not more miles betweene *England* and *Rome*, then are yeares from *Athanasius* his time to *Baronius*. *An. 34. n. 13.*

*Lincens*, the Son of *Amphiarans*, that could see through the walls; and that other *Sicilian Lincens*, who could number the ships comming out of the Haven at *Carthage*, himselfe being at *Litybed* in *Sicilie*, 130 miles off, could not see so well as those men. *Honorius primus*, the first Pope of that name, was condemned for an Hereticke in three Councils, accused for an Heretick by two Popes that succeeded after him; *Valerius Maximus.*

him; his owne hereticall Epistles are found in the Acts of the sixth Councell, besides divers other Writers, Latin & Greek, that relate it. Yet *Bellarmino* hath the face to denie all this.

Pope *Joane* is recorded by Writers of their owne, is denied by these late Romans, that will blush at nothing. When the Carthaginians, in the end of the second Punick Warre, sent to *Rome* to sue for peace, a Roman Senator asked them by what Gods they would now sweare, seeing they had broken the promise they had formerly made, and swore by the Gods to observe. So I may aske you what Historie you will alleadge for the first 400 yeares? whose testimonie you will admit? who have rejected and reviled all Historians of those times, calling them erroneous, partiall, false, deceitfull, lying, impudent Heretickes.

### CHAP. XIII.

Fisher,

**A**uthoritie; as for example, the Scripture saith nothing of this or that, or the Fathers of the first three hundred yeares make no expresse mention of this or that: Ergo, No such thing is, or is of no force. Yet when the Negative Argument is grounded in an already granted Affirmative Proposition, as it is in this our case, the Negative Argument is of great and undeniable force.

As for example, if wee did grant this Proposition; if such, or such a thing were, holy Scripture would have spoken of it, or the Fathers of the first three hundred yeares would have made expresse mention of it. If, I say, wee granted this, wee could not deny the aforesaid Negative Argument, usually made by Protestants, to be of force against us.

Now Master Rogers doth not, nor in reason cannot deny Master Fishers fourth Proposition, which is an Affirmative whereupon his fifth Negative Proposition, is grounded. And therefore Master Rogers ought not to deny, but must needs grant Master Fishers fifth, and so all his five Propositions. Which being granted, if hee will make a good answer, as hee pretendeth, hee must  
first

first set downe names of Protestant Pastors in all Ages, and not content himselfe with naming some whom he thinketh to be Protestants, and with saying hee hath gone halfe the way.

Secondly, If hee will satisfie Master Fishers other Paper, as he pretendeth to doe, hee must prove, and defend them to be Protestants, as Master Fishers Paper requireth; and must bring some or other good Authors, who doe clearly shew them to hold all, or some principall points of Protestants Faith, differing from Catholicke Roman Faith; and not to condemne any of the 39 Protestant Articles; and must not content himselfe with making such Arguments as hee maketh, which are most insufficient either to convince, or probably to perswade, either his Adversary, or any indifferent judicious Reader; for these be his Arguments.

First, a *Causis* thus.

The faith contained in the Scriptures, hath had visible professors in all ages:

But the Protestant faith is contained in the Scriptures: *ergo*.

Secondly, a *Signis* thus.

The faith is that which hath testimonies of Antiquities, universality and consent of fathers, and other writers in all ages.

But the faith of Protestants hath these testimonies: *ergo*.

Thirdly, *ab Exemplis* thus.

Names of such as professed the Protestants faith in all ages: Christ, and his Apostles.

St. Iohn, Ignatius, Polycarpus, Instinus Martyr, Irenaeus. 100.

Tertullian, Clemens Alex: Origen, Cyprian, Lactantius. 200.

Athanasius, Cyrill Hierosol: Ambrosius, Nyssenus, Hieronimus. 300.

Ruffinus, Chrysostomus, Augustinus, Cyrillus Alex: Theodoretus, Socrates, Sozomenus. 400.

Fulgentius, Evagrius, Gregorius primus. 500.

Beda; Damascenus, Alcuinus. 600.

Thus having gone halfe way I conclude with this Argument. The Protestant faith being that which is contained in Scriptures, was received and taught by all the Orthodox Fathers. 700.

### Rogers his most weake Arguments.

But the Fathers above named be all Orthodox: *ergo*:

*Now who doth not see that these Arguments be most insufficient, and that they may be most easily answered, by denying the Protestant faith to be contained in Scriptures, or to have testimony of antiquity, universality, and consent; or to have beene professed by those Fathers which Master Rogers named. Who doth not also see that the same Arguments may be more strongly retorted against Protestants, by only altering the word Protestant into Catholick? in regard our Catholick doctrine may be, and is ordinarily proved by plaine Testimonies of Scriptures, and Fathers, even by confession of divers learned Protestants themselves. I marvel therefore, that M. Rogers being accounted a worthy Oxford Divine, would affirme and offer to prove, and defend Protestants to have beene in all ages upon so sleight grounds; which if they be admitted for good, every sect of Hereticks may affirme, and prove, and defend men of their sect to have beene in all ages. For tryall whereof, I wish it may be imagined that there were an Anabaptist, (for example) who held all the Protestant faith saving onely some few negatives; and namely, that it is not lawfull to baptize Infants: and that this Anabaptist had framed to himselfe such false Rules, as Master Rogers hath set downe to himselfe.*

*Rogers.*

I desire Master Fisher, and the Reader to looke backe to the former page of the precedent leafe, to which I have already answered; for in matter it was the same with that which went before, contained in the 26<sup>th</sup>. and 27<sup>th</sup>. pages of Master Fishers Booke, against me, which were all spent in seeking to strengthen his owne Propositions, his owne grounds, yet the Title he gave unto both those Pages was, *Master Rogers his most weake grounds*, there being in both those Pages not one sentence, nor line, nor word concerning any grounds of mine: so in the 28<sup>th</sup> Page of his Booke he hath put this Title.

### *Master Rogers his most weake Arguments.*

Whereas there is not one Argument, nor one Proposition of mine in all that Page, as may easily appeare to him that will



will but reade the same; onely he speaketh something in defence of his owne grounds to which I have already answered. Yet because of the Title, agreeing with the 29 and 30 pages which follow next after, I have copied them out, and placed them altogether that have this title, viz,

*Master Rogers his most weake Arguments.*

Which I thinke he did to gull his Profelytes, who reading but the Title must thinke that Master Fisher hath shewed my grounds and Arguments to be weake, when, and where, hee hath not made any mention of any Arguments of mine.

# CHAP. XV.

Fisher.

**N**OW who doth not see that these Arguments be most insufficient, and they may be most easily answered, by denying the Protestant faith to bee contained in Scriptures, or to have testimony of Antiquity, Univerſality, and Consent, or to have bin professed by these Fathers, which Mr. Rogers named.

Rogers.

I doe not think that you did see any insufficiency in the Arguments, or that they were easily to be answered; for then you would have answered punctually to every argument apart, and not thus confusedly, and altogether, as if you had been afraid to come to close fight, but standing as farre off, to cast a dart, or shoot an Arrow. This is,

*Pugna levis, bellumq; fugax, turmaq; vagantes,*

*Et melior cessisse loco. quam pellere, miles.*

*Illica tela dolis, nec Martem comminus unquam*

*Ansa pati virtus, sed longe tendere nervos,*

*Et quò ferre velint permittere vulnera ventis.*

Light armed men, who flying fight,  
and never firmly stand;

Better in skipping up and downe,  
then fighting hand to hand.

Lucan de  
Faithis.

Their

*The Sufficiencie of Scriptures.*

Their poisned darts they send and shoot,  
but will not closely fight;  
Wounds which they dare not bring themselves,  
they send by winged flight.

Had the Argument been so easily answered, you would not have answered it by a manifest untruth, as you have done, by saying, That the Protestants Faith is not contained in Scriptures, whereas it is one of the greatest Controversies betweene you and us, whether the Scriptures be the onely rule of Faith? which wee affirme, and you denie; it is the sixth Article in the Doctrine of our Church of *England*, the Title is thus:

*Of the sufficiencie of holy Scripture for salvation.*

The Article it selfe is this:

Holy Scripture containeth all things necessarie for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or to be thought requisite and necessarie to salvation, &c. To this Article of ours agreeeth the Helvetian, Bohemian, French, Belgian, Saxonian, Suevian confessions. Reade the Bookes of *Luther, Brentius, Melancthon, Chemnitius, Calvin, Zanchie, Whittaker*, and you shall find, that they all doe professe this, and write at large in defence thereof. We proclaime it in our Pulpits, we maintaine it in our Schooles; wee will shed our blood, rather then admit any Articles of Faith which are not contained in the Scriptures. Is it not strange, you should have the face to denie that wee professe that which is printed in the Doctrine of our Church, preached in our Pulpits every day, maintained in our Schooles, defended by all, proclaimed to the world? What doth *Chemnitius* maintaine in the first part of his *Examen Concilii Tridentini* but this? This the first Controversie which hee there handleth against you.

What doth *Calvin* labour in his first Booke of Institutions? cap. 6, 7, 8, 9. in his third Booke, and second Chapter, where hee speaketh of the nature of Faith, but this? And it is not a little that he writeth to this purpose, in his fourth Booke, and tenth Chapter? Hath not *Zanchie* written a whole Booke to this

this purpose? Against whom doth *Bellarmino* write his third and fourth Booke *de verbo Dei*, which tend onely to this purpose, to denie the fulnesse of Scripture, and to extend matters of Faith to unwritten Traditions, but against the Protestants? There hee putteth *Luther*, and *Brentius* in the forefront of his Adversaries. Doth not *Valenza* in his third Tome upon *Thomas*, *disputatione 1<sup>a</sup>. quest. 3<sup>a</sup>, 4<sup>a</sup>, 5<sup>a</sup>, 6<sup>a</sup>, 7<sup>a</sup>, & octava*, maintaine the same Tenet against the same men? This is the maine Question betweene your Jesuited Schoolmen and us, when they write *de objecto fidei*, what those things are, which are to be believed with a religious assest of divine Faith? Whether onely those things which are contained in Scriptures, as the Protestants doe professe, or also unwritten Traditions, as the Church of *Rome* doth professe? let us then view the Argument, and see how you answer it.

1. Arg. First, a *Causis* thus.

The Faith contained in the Scriptures, hath had visible Professors in all Ages.

But the Protestant Faith is contained in the Scriptures.  
*Ergo*, The Protestant Faith had visible Professors in all Ages.

*M. Fisher* denieth the *Minor*, or second Proposition, which I have proved in the last Page before, out of the publike Doctrine of our Church, and chiefest Writers of our side and theirs; neither can hee be ignorant of the same: but the Argument troubles him, and something hee must say. Neither is hee ignorant, that in this Controversie of the visible Church, betweene them and us, It is not the inward habit, but the outward profession of Faith which maketh a visible Church. *Ecclesia constat professione ejusdē fidei, & cōmunicatione eorūndem Sacramentorum*; The Church doth consist in professing the same Faith, and cōmunicating the same Sacraments. And againe, the same Author, *cap. 10.* writeth thus, I answer, *Formam Ecclesie non esse fidem internam (nisi Ecclesiam invisibilem habere velimus) sed externam, id est, fidei confessionem, &c.* The forme or essence of the Church, is not the inward Faith, but the outward profession of Faith, which Saint *Augustine* *L. 19 c. 11.* declareth most plainly against *Faustus* the Manichee; and ex-

*Bellarmino*.  
*Tom 2. l. 3.*  
*c. 2, 3, 4. etc.*  
*Cap. 9.*

*myself*

perience doth testifie the same; for they are admitted into the Church who professe the Faith. Thus saith *Bellarmin*. So then by Faith, in this Argument of the visible Church, is alwayes understood the outward profession of Faith; whereas the Protestants doe professe, that they believe nothing but what is contained in the Scriptures: this Respondent hath the face to say, wee doe not professe it. If but one man should come into the face of a congregation, and say, I doe professe, and believe onely those things which are contained in Scriptures: were not hee very impudent, and had a face harder then brasse, who would say to this man, Thou dost not professe that Faith which is contained in Scriptures. That Argument is not easily answered, which driveth the Respondent to such miserable shifts.

Wee professe no Articles of Faith, but those which are contained in the Apostles Creed; which of these Articles are not contained in Scriptures? *Ad Partes*. Master *Fisher*, this is the law of answering to a Proposition that hath many members; wee professe that with a religious divine Faith, wee receive nothing but what is contained in the five books of *Moses*, or *Ioshua*, *Indges*, *Ruth*, the two books of *Samuel*, the two books of *Kings*, the two books of *Chronicles*, the two books of *Esdras*, *Esther*, the booke of *Iob*, or the *Psalmes*, or *Proverbs*, or *Ecclesiastes*, or the *Canticles*, or the foure greater, or twelve lesser Prophets; Or in the foure Evangelists, or in the Acts of the Apostles, or the Revelation and Epistles of Saint *Iohn*, or the Epistles of Saint *Paul*, Saint *Iames*, Saint *Peter*, Saint *Iude*: which of these bookes is not Scripture? Thus wee professe our Faith; doe not wee every where professe with Saint *Augustine*, and against you; That all things concerning Faith and life, necessarily to be knowne and believed, are plainly set downe in Scripture? With Saint *Basil*, and against you; That it is pride and infidelity to adde unto the Scriptures? With *Tertullian*, against you and *Hermogenes*, *Scriptum esse docent Hermogenis officina: Si non Scriptum, timeat va illud, &c.* Shew where it is written, or else feare that woe which is denounced against those who adde unto the Word of God. And will you say that

wee

*De Doct.  
Christiana.  
l. 2. c. 9.*

*Serm. de fi-  
dei confess.  
Lib. cont.  
Hermogen.*

wee professe any Faith, besides that which is contained in Scriptures? This is your easie answering, Master *Fisher*, to denie that wee professe that which we doe professe in all our Bookes, in all our Schooles, in all our Pulpits, in all our Discourses of this subject, *viz.* What wee ought to believe. You will as easily answer the other Argument; let us see the Argument, and your answer.

2.Arg. *A Signis* thus:

The Faith which hath testimonies of Antiquitie, Universalitie, and consent of Fathers, and other Writers in all ages, had visible Professors in all ages.

But the Faith of Protestants hath these testimonies.

*Ergo*, The Faith of Protestants had visible Professors in all Ages.

To this you answer, by denying the *Minor*, or second Proposition thus: The Protestant Faith hath not testimonies of Antiquitie, Universalitie, and consent. *Ad partes*, Master *Fisher*, which Article of the Apostles Creed doth want the testimonie of Antiquitie, Universalitie, and consent? which of those Bookes, received for Canonical of the Church of *England*, and named of mee a little before, want these testimonies of Antiquitie, Universalitie, and consent? Is it *Genesis*, or *Exodus*, or any other Booke of *Moses*? Is it the *Psalms*, or *Proverbs*, or Histories that want this testimony? Or is it *Esay*, or *Ieremie*, or *Ezekiel*, or *Daniel*, or any other of the Prophets? Is it *Matthew*, or any other of the Evangelists, or Apostles? name the man, name the Church, name the time; if you cannot, then say, your easie answering is no answer.

3.Arg. *Ab Exemplis* thus.

Names of such as professed the Protestants faith in all ages:  
*Christ*, and his *Apostles*.

<i>St. Iohn</i> , <i>Ignatius</i> , <i>Polycarpus</i> , <i>Iustinus Martyr</i> , <i>Irenaus</i> .	100.
<i>Tertullian</i> , <i>Clemens Alex</i> : <i>Origen</i> , <i>Cyprian</i> , <i>Lactantius</i> .	200.
<i>Athanasius</i> , <i>Cyrill Hierosol</i> : <i>Ambrosius</i> , <i>Nysenus</i> , <i>Hieronimus</i> .	300.
	400.

## Rogers third Argument maintained.

500.

*Ruffinus, Chrysostomus, Augustinus, Cyrillus Alex: Theodoretus, Socrates, Sozomennus.*

600.

*Fulgentius, Evagrius, Gregorius primus.*

700.

*Beda, Damascenus, Alcuinus.*

Thus having gone halfe way I conclude with this Argument. The Protestant faith being that which is contained in Scriptures, was received and taught by all the Orthodox Fathers.

But the Fathers above named be all Orthodox. *Ergo:*

Now what answer doe you, Master *Fisher*, give to this Argument of mine? not a word, unlesse to denie the conclusion, be to answer an Argument, I hope you will not acknowledge your selfe to be so ignorant in Logicke, you know the Rule:

*Ex veris possit nil nisi vera sequi*

*Arist. De  
Sophist. E-  
lench. c. 17,  
18, 19 &c.*

If my Premises be true, my Argument in forme; as you neither deny my Premises, nor except against the forme of my Argument, the conclusion must follow, must be true; for out of true Premises can follow no conclusion, but what is true: this is not easie answering, but not answering. Looke into *Aristotle* concerning the duty of a Respondent, and the divers kinds of answering. You, not being able to answer this Argument, say, I must bring out some or other good Authors, who doe clearly shew these before named, to hold all, or some principall points of Protestant Faith, differing from the Catholicke Roman Faith. I have proved what I undertooke, and what is sufficient, by such Arguments as you cannot answer; you dare not examine, but flye from them, knowing their strength, and your weaknesse. But you wil have me prove them by Authors; is any humane authoritie of a private man better then reason? And what Authors would you have? will not their owne profession, and their owne workes, together with the esteeme and reputation of Orthodox Writers, which they have had in all Ages, serve the turne to shew what their Faith was? doe any men know what they did believe, or what they did professe, better then themselves? As for your Roman Catholicke Faith, I have already shewed, how fond, how vaine, how  
simple

simple a conjunction you make of them; that no child ordinarily of seven yeares of age, understanding the termes, but will wonder with what face you can say, That a part of a Church is a whole Church, that a part of a Kingdome is a whole Kingdome, that a part of mans Body is the whole Body.

You say also, that I must prove out of good Authors, that they doe not condemne any of the 39 Protestant Articles: Here you, not being able to answer (as I thinke) doe dissemble, conceale, and passe by what I did put downe in answer to this demand of yours: *viz.* 1. It is no prejudice to our Faith, if the same Authors doe differ from us in other opinions, not concerning Faith, as long as they maintaine our Faith. 2. The Church of *Rome* cannot produce Fathers in all Ages, who doe not contradict the Councell of *Trent*, in some Doctrines established in the said Councell. This you can conceale, and passe over, knowing that you are not able to performe it, for your Councell of *Trent*. I undertooke for matters of Faith, not for secundarie Doctrines, to produce Authors in all Ages, professing our Faith, though they might dissent from us in other Doctrines of an inferior nature, not revealed in Scripture, nor belonging to the foundation and Principles of Christian Religion. As for the sufficiencie of my Arguments, I have already made it good, for any thing that you have yet spoken against them. Let us now see what you say further against them?

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CHAP. XVI.

Fisher.



Ho doth not also see, that the same Arguments may be more strongly retorted against Protestants, by onely altering the word Protestant into Catholick? in regard our Catholick Doctrine may be, and is ordinarily proved by plaine testimonies of Scriptures and Fathers, even by the confession of divers learned Protestants themselves.

*A most bold  
falshood.*



Rogers.

All the prooffe that this man will bring, is (*for ought I can see: or thus (Who doth not see?) I doe not see: If it be granted, &c.*) as I have observed before: for if these Arguments might be retorted against the Protestants, by changing of one word, why did hee not performe the same? I must doe it for him.

Major: *The Faith contained in the Scriptures, had visible Professors in all Ages.*

Minor: *But the Catholicke Faith is contained in the Scriptures.*

Conclusion: *Ergo, The Catholicke Faith had visible Professors in all Ages.*

Here I have onely changed the word *Protestant* into *Catholicke*; and what one word is here against Protestants, who doe hold, and professe no other Faith then what is contained in Scriptures? as I have already shewed out of our sixth Article; wee grant this whole Argument, Major, Minor, and Conclusion: which if you doe grant, I will take the Minor, and inferre a dangerous Conclusion against the Church of Rome thus:

*The Catholicke Faith is contained in the Scriptures.*

*The Roman Faith is not contained in the Scriptures.*

*Ergo, The Roman Faith is not the Catholicke Faith.*

If you denie this Minor, as it seemes by those words of yours before alleadged, you will denie, *viz.* Our Catholick Doctrine may be, and is ordinarily proved by plaine testimonies of Scriptures, and Fathers, even by confession of learned Protestants themselves.

I will prove it; yet first let me tell you, that here you deliver a most grosse untruth; if by *Catholick* you meane *Roman*, to say that divers learned Protestants doe confesse, that your Roman doctrine may be, and is ordinarily proved by plaine testimonies of Scriptures, and Fathers. This, I say, is a most manifest and grosse untruth, seeing no learned Writers of our side doe say so much. Why doth *Bellarmino* make Scrip-  
ture

ture a part of the Rule, not the whole Rule, but to bring in unwritten Traditions? writing a whole Booke *de verbo Dei non ſcripto*, of the unwritten Word of God.

And *Valenza* in his fourth Tome upon *Thomas Aquinas* is very full in ſeeking to prove the ſame in his firſt diſputation *de objecto fidei*, delivering theſe Propoſitions, *viz.*

That the authoritie to judge in matters of Faith is not contained onely in Scripture, *Diſputatione prima, puncto ſeptimo, quaſtione tertia, Sect. 4.* And againe, *Sect. 5.* The Scripture alone is not the Judge of Faith. As alſo, *Sect. 6, 7, 8, 9, 10, 11.* As alſo in the eight queſtion, *Sect. 44.* in his Tract *de Traditionibus Apoſtolicis*. Neither doe I remember that ever I read any of your late Writers, but hold as theſe men did: ſo that in the opinion of theſe men you muſt be but halfe a Papiſt, becauſe you receive but halfe that Rule of Faith which the Church of *Rome* receiveth: for (not to trouble the Reader with the opinions of private men) it is the firſt Doctrin, the firſt Decree of your Councell of *Trent*, the puritie of the Goſpell; *Fontem omnis ſalutaris veritatis, Seſſ. 4. & morum diſciplina contineri in libris ſcriptis, & ſine ſcripto Traditionibus*. The fountaine of all ſaving Truth, and the guide of life is contained in the written Bookes, and unwritten Traditions. Have you any other Faith then the Councell of *Trent*? This is, to be a Proteſtant in the maine point, in that which is the Rule of all other points of Faith and life, neceſſary for all men to know.

Is this your eaſie answering, Maſter *Fisher*, to grant your Adverſarie that which hee moſt deſireth; to diſſent from your Councell of *Trent*? would you but adde this to what you have written, which followes neceſſarily, I will not ſubſcribe to *Bellarmino*, I will not be led by *Valenza*, herein I will leave the Councell of *Trent*, I will hold no Doctrin which is not proved by plaine teſtimonie of Scripture, without flying unto unwritten Traditions; I would rejoyce to ſee you a Proteſtant in the maine ground-worke, and Principle of all our Religion, hoping, that if you continue in this mind, you will ſhortly agree in the reſt.

Now let us ſee how the ſecond Argument may be retorted  
againſt

## Rogers second Argument maintained.

against the Protestants, by onely changing the word *Protestant* into *Catholicke*.

2. Arg. *A Signis,*

*The Faith which hath testimonies of Antiquitie, Universalitie, and consent of Fathers, and other Writers in all Ages, had visible Professors in all Ages.*

*But the Faith of Catholickes had these testimonies.*

*Ergo, The Faith of Catholickes had visible Professors in all Ages.*

What one word is here against Protestants? wee grant both the Premises and Conclusion, so doe not you. For they be your owne words within a few lines, *viz.* That some points were at first, not held necessarie to be believed, even by Orthodox Fathers, which after by examination, and definition of the Church, in Generall Councils, were made so necessarie to be believed, as that whosoever did not believe them were accounted not Orthodox, but Hæreticks.

These are your owne words; from whence it doth follow, that many necessarie points were denied in precedent Ages by Orthodox Fathers; and thence it must follow againe, that they wanted the testimonie of all Ages, being denied in some Ages by the Orthodox Fathers. Such testimonies the Articles of your Roman Faith may have, yet Orthodox Fathers denie them: and therefore, to frame the Arguments againe, not according to your words, which I have done already, by changing *Protestant* into *Catholicke*, but into Roman, for that I thinke you understand by *Catholicke*. Let it be thus:

*The Faith contained in the Scriptures had visible Professors in all Ages.*

*But the Roman Faith is contained in the Scriptures.*

*Ergo, The Roman Faith had visible Professors in all Ages.*

Would to God your Minor were true, I would be glad to meet with you in the Conclusion. But I have already shewed out of your owne Writers, and Councell of *Trent*, that you hold the contrary; and your new Creed being examined

examined by Scripture, will finde more contradiction there then prooffe; unwritten traditions equalled to the word of God; Seven Sacraments improperly so called; halfe Communion; Transubstantiation; Invocation of Saints; worshipping of Images have neither testimony of Scriptures nor Fathers; this you know well enough, and therefore you could passe over a great deale of my Reply without any mention of what I had replied: My words were these; Having gone thus farre at this time, I undertake for the rest, and doe require the like from the Romanists, *viz.*

That they would shew me the names of such as taught the new faith of the Church of *Rome* in all ages, and let them set me downe the names as I have done.

And for instances in points of Roman faith in all ages, I require these men to shew me the names of those who in the first, second, third Centurie of yeares, did preach, or professe unwritten Traditions to be the rule of faith.

Secondly, that the vulgar Latine translation is authentically. Thirdly, that there are seven Sacraments, improperly so called, and no more. Fourthly, that the bookes of *Maschabees* are Canonically. Fifthly, Transubstantiation. Sixthly, Invocation of Saints. Seventhly, worshipping of Images, &c.

This rule (of shewing the names of such as professed the faith in all ages) is proposed by them, which though it be no necessary consequence of  $\dot{\text{f}}$  faith, yet it bindeth them that propose it to make it good in particular.

Out of their owne Position thus I argue.

First Argument.

*That is a true Church whose faith hath had visible professors in all ages, whose names may be shewed out of good Authors to be such.*

*The Romish faith had not such visible professors in all ages.*

*Ergo: The Roman is not a true Church.*

Second Argument.

*The true faith hath the testimonies of Universalitie, Antiquitie, and Consent.*

Q

But

*Arguments against the Roman new Creed.*

*But the Romish faith ( as farre as they differ from the. Protestants faith, which they doe in all the points above alledged, haue not testimonies of Vniuersalitie, Antiquitie, and Consent.*

*Ergo : The Romish faith in those points wherein they differ from the Protestants faith, is not a true faith.*

Let the Romanists answer these two Arguments in those particular points above written, and I will be of their Church.

Thus much in my former answer, to which you have made no replie at all, you have neither given any instance which point of my faith is not contained in Scriptures, or wanteth the testimony of Vniuersalitie, Antiquitie, and Consent, or was not beleeved, and professed by those Fathers by me alledged.

Secondly, you have not answered to those instances of Roman faith, though I required it but for three ages, nor to the Arguments which I made against you, though this were a rule of your owne, to shew names in all ages, and denied by me to be a necessary consequence of faith; onely this you say, first, that my grounds are slight, and may fit all sorts of Hereticks, and your instance in the Anabaptists. Secondly, you say my grounds are false, to both which I will reply what I have made out my Catalogue for the other succeeding ages before *Luther*.

## C H A P. XVII.

**T**Hough my faith relie not upon this Catalogue of names, or humane authority as I have formerly often professed; yet to provoke and draw on the Romanists to make good what they have undertaken, viz to bring a Catalogue of such good Authors as they require from us, who did in all ages profess the now Roman faith contained in the Creed of *Pius Quartus*, dated at *Rome* in the year 1564. Which I assure my selfe they cannot doe, and I doe verily perswade my selfe never meane to attempt; onely because they would say something, they will lay a false ground, and require their Adversaries to build upon those Sands, which when we have done, they will

will never proceed to doe as much for their faith; but cavill at others, and never speake any thing in defence of their owne faith; being assured in their consciences that it is impossible they should be able to performe it. First, for the novelty of those points of faith acknowledged by some of themselves. Secondly, for the want of learning and good Authours in many of the succeeding ages. For to speake a little of the first, what Authors can they finde for their halfe Communion in the first ages, seeing it is confessed by most of them that ever I heard, or read, that the contrary was practised for a thousand yeeres after Christ? This much was acknowledged by one, who (as I have been since informed) was a Iesuite, in the presence and hearing of Sir *Sa. A.* of his Lady, Master *Westph.* and others. And your most industrious quoter Master *Bricreley* can finde no Author for it before the Councell of *Constance*, which was 1400 yeeres after the coming of Christ in the flesh; unless he relie upon the Hereticks, the Manichæes. What Authors will they finde in the first ages for worshipping of Images, for Purgatory, for Invocation of Saints, for Indulgences, &c? as I have before mentioned. If they be able to descend but three ages from Christ, and produce good Authors which did beleve these, and make them matters of faith, as the Church of *Rome* now doth, I will be of their Church, I will leave the Church of *England*; nay, I will leave (which I will not doe for a thousand Empires) my hope of heaven. This offer of theirs I know to be so vaine, false, impudent, and impossible.

Secondly, It is very hard for him that hath no other meanes to prove his Church, and his faith, then by a Catalogue of names drawne out of Histories, or other good Authors, to have any certainty of his Church, or faith, because of the ignorance of many ages, and want of good Authors.

*Baronius* who spent all his life in this search, and in de- *Tom. 1. lib. 1.*  
scribing the state and condition of the Church in all ages, complaineth of this difficultie, saying, that it is most hard to be knowne, and like the way of a ship in the midst of the Sea, and the way of a Serpent upon a Rocke. This is his complaint in the beginning of his second Tome, yet hath he more cause to

Canus l. 11.  
c. 6.

S. Tho. Moor  
in ep. ante  
Dial. Luciani.  
In Chronol.

comaine of this difficulty in those succeeding ages, whereof I am now to give a Catalogue; which times the learned *Canisabon* doth doubt whether he shall call them times of ignorance, or times of wonder: the most Historians of those times, being but Legendaries of Fables, as is confessed by many of your owne side. *Bellarmino* saith of the ninth age, *Vide seculum infelix in quo nulli scriptores illustres, nulla Concilia, Pontifices parum solliciti de Rep.* Behold, an unfortunate age in which there were no famous Writers, no Councils, and the Popes tooke little care of the common good. An age saith *Baronius* usually stiled, an obscure, a leaden, and an iron age, as barren of good, as if it had been iron; so loaded with evill, as if it had beene with a burthen of lead; and obscure for want of Writers: saying also; The weake conscience is to be admonished that he be not troubled, if he see the abomination of desolation, sitting in the Temple. In this age there rose such a mighty flood of wickednesse, as that the ship of *Peter* might have seemed to have been overwhelmed with the waves, and forsaken almost of any Governour, n. 2. Certainly the Church never seemed to be in greater hazard, or more manifest danger of utter ruine then in that age; for the persecutions of Heathens of Hareticks, of Shismatics, were but childish sports in comparison of what the Church suffered in this age, n. 3.

An. 900. n. 1.

*Stephen* was an invader of the Apostolicke See, was driven out, cast into prison, and there strangled.

b An. 908.  
n. 1.

*Christoph*er was violently deposed, bound, cast into prison, and constrained to become a Monke. After him *Sergius*, mounteth into the Chaire, being powerfull in the forces of

\* *Vitiorum omnium servus, facinorosissimus omnium, quem constat post malum ingressum detrioremq; progressum, pessimum demum esse consecutum egressum.*

the *Marquesse of Tuscany*. \* This was a man that was the slave of all vices, the most wicked of all men; bad was his entrance, worse was his proceeding but worst of all was his end; all men cry him down for no lawfull Pope, but for an Intruder.

numb. 2.

Divers of these usurping Popes were to be termed not Apostolicall, but Apostaticall, n. 4. *Theodora* an impudent

c *Theodora scortum impudens, Romane civitatis Monarchiam obtine-*

Whore did rule all the roost in *Rome*, she had two daughters, *Marozia*, & *Theodora*, two verier Whores

then



then her selfe. The first of these had by Pope *Sergius*, <sup>bat, que duas habuit na-</sup>  
a sonne called *Iohn*, who was afterwards Pope of <sup>tas Maroziam atque</sup>  
*Rome*. She and her daughters were so power- <sup>Theodoram sibi noa so-</sup>  
full by their bawdery, and whoredome, that they <sup>lum equales, verumeti-</sup>  
placed Popes, and displaced them at their pleasure. <sup>am Veneris exortito</sup>  
<sup>promptiores. Harum una</sup>  
<sup>Marozia ex Papa Ser-</sup>  
<sup>gio Ioannem, qui post Io-</sup>  
<sup>annis Ravennatis obi-</sup>  
<sup>tum, Sanctæ Romanæ ec-</sup>  
<sup>clesiæ obtinuit dignita-</sup>  
<sup>tem, nesario genuit adut-</sup>  
<sup>terio Lutraadus, lib. 2.</sup>  
<sup>cap. 13. An. 912. n. 7.</sup>  
numb 6.

Who considering these things would not think <sup>e</sup>  
that God had forgotten his Church. n. 7. So great <sup>e</sup>  
were the evils of this whole age, <sup>ibidem.</sup>

The Queene *Theodora* did raise one *Iohn* a Minister <sup>e</sup>  
of *Ravennas*, ( whom she shamefully loved ) to be <sup>e</sup>  
Pope. Such was the unfortunate condition of the

holy Church of *Rome* at that time, that all things were govern-  
ed and altered at the pleasure of a powerfull Whore. *Lando*  
was no true Pope, n. 12. <sup>d</sup> *Iohn* the 10, was an Intruder, a

Theefe, a Ruffian, <sup>e</sup> *Quo turpior nullus cuius ingressus infamissi-* <sup>d An. 915.</sup>  
*mus, exitus infandissimus, dignus quem infamis femina, infami* <sup>n. 3.</sup>  
*opere in Petri solium intrussisset* : The filthiest of all men, who <sup>e An. 925.</sup>  
entred the Popedome shamefully, and ended wicked- <sup>n. 12.</sup>

ly, a fit man to be thrust by an infamous woman into the  
Chaire of Saint *Peter*. O what was then the face of the holy

Church of *Rome*, was it not most foule and filthy, when power- <sup>Note the</sup>  
full and base Whoores did rule all at *Rome*? at whose plea- <sup>visibility of</sup>  
sure Sees were changed, Bishops were made, and which will <sup>the Church</sup>  
make a man tremble to heare, and is more wicked then can be <sup>of Rome.</sup>

spoken, their lovers falsly termed Popes thrust into *Peters*  
Chaire, who had never been written in the Catalogue of Ro-

man Bishops, had it not been thereby to reckon the yeares, and  
set downe the times. For who can say that these men thrust

in by Whoores without Law were lawfull Roman Bishops?  
There was no man at all of the Cleargies Election or consent,

all Canons were silenced, Decrees of Popes smothered, anti-  
cent Traditions, and old Customes in chusing the Pope were

banished, the holy Ceremonies, and former use were wholly  
extinguished. Lust backed with worldly power, mad, and <sup>Dormiebat,</sup>  
franticke with a desire of rule, challenged all unto her selfe. It <sup>tunc planè</sup>  
appeareth plainly that Christ was then in a dead sleep in the <sup>(ut apparet)</sup>  
ship, when the strong winds thus blowing, the ship it selfe <sup>sopore</sup>  
blowing, the ship it selfe blowing, <sup>Christus.</sup>

*ista non ut-  
dere disti-  
mulans.*

*Anno 912.  
n. 8.*

was covered with the waves. I say, hee was asleepe, who dis-  
sembling, as if hee did not see those things, did suffer them  
so to be done, and did not rise to vengeance. And that which  
did seeme worse, there were no Disciples, who with their  
cries would awake their Master, thus sleeping; for they were  
all asleepe, that they snored againe. And what kind of Pres-  
byter, and Deacon Cardinals, shall wee thinke were chosen  
by such Monsters, seeing nothing is more firmly grafted in  
nature, then this, that like should beget like? And who can  
doubt, but that these did in all things consent unto those  
by whom they were chosen? And who will not easily be-  
lieve that they did imitate them, and tread in their steps?  
And who cannot understand, that all these did wish that  
Christ had slept for ever, and should never wake, nor rise in  
judgement to examine and punish their offences. Thus farre  
*Baronius.*

But you will aske mee, what needeth so much labour in  
shewing that wee had some bad times, and some bad Popes?  
for so you are used to extenuate all that wee alledge in this  
kind. You say, that Christ himselfe, having but twelve A-  
postles, had one devill amongst them. But what I have al-  
ledged here, doth shew, that divers of those who supplied  
the place of Christ himselfe, his Vicars generall upon earth,  
as you terme them, men to whom the Church is essentially  
joyned, and must be obedient, were devils, monsters, the  
dearlings of Whores, some of them Bastard children of  
Popes, by these notorious Whores; and all their Priests,  
Deacons and Cardinals like themselves, so Atheisticall in  
their courses and desires, as to wish that Christ might sleepe  
everlastingly, and never rise to judgement: nay, the visible  
government of the Roman Church, which you will have to  
be the onely Church, was not so much in them, as in these  
whores, who made and unmade Bishops and Popes, without  
any regard of Canons, or Customes Ecclesiasticall; and this  
wickednes was prevalent, not for a few years, or a few Popes,  
but for this whole Age, *Toto hoc seculo*, saith *Baronius*, which  
is for 100 yeares. Yet you Romanists will have all Chri-  
istians in the world to behold, and to be led by the visible Ro-  
man

man Church, though the face, and whatsoever was visible therein, was most foule and filthy, not onely in him who sate in the Chaire of *Peter*, as you say; but also in all his Consistorie, in all his Deacons, Priests and Cardinals. But you will say, These were no Popes; then will I say, that by your Doctrine, you had no Church: for the Pope is now a part of the definition of the Church with you, and therefore no Pope, no Church. You know the Rule, *A parte definitionis negativæ sequitur argumentum.*

Or will you say (for so *Baronius* doth) Shall any man, shall all men in the world pin their soules upon the sleeves of such Monsters? cleave unto them, and be obedient unto them, only because they sate in the Chaire, though usurpingly? And will you undertake to prove your Church to have had visible Professors in all Ages, when in a whole Age there was nothing visible, but what your selves are ashamed to looke backe upon? You will have much ado to find a Catalogue of names in this Age, because you must not goe out of the Roman Church: but wee acknowledge the Greeke, *Ethiopian*, *Indian*, *Armenian*, *Syrian* Churches, have a larger scope, and shall more easily passe through this difficultie, seeing there was in this Age, in *Armenia*, one *Nico magnus*, & *sanctus Orientis Præco*; a great and holy Preacher of the East: and the Church of *Greece* had in this Age, two men famous for learning and holinesse, *Nilus* and *Nico*, as the same *Baronius* confesseth.

*Baron. An.*  
961. n. 4, 8.  
10.  
anno 976.  
n. 2. 980. n.  
7, 8, 9.

# CHAP. XVIII.

Shewing a threefold Catalogue of Names from the Age wherein my former Catalogue did end, unto Luthers time, of such as professed and received the Faith, and Sacraments of the reformed Church, whom the Papists call Protestants.

**M**Y first Catalogue (*Mr. Fisher*) shall be of Bishops, Pastors, and Writers of the Latine Church, such as are acknowledged by your Church for Orthodox, men of a right Faith.

## A Catalogue of Latine Authors.

Ab Anno 800, ad 900.

*Agobardus* Episcopus Rem. *Rabanus Maurus* Moganti:  
*Hincmarus* Rem. *Amalarius* Fortunatus. *Leo* 3. Episcopus  
 Rom. *Ionas* Aurelianensis. *Walafridus* Strabo. *Theodulphus*  
*Aurelianensis*.

Ab Anno 900, ad 1000.

Baron. An. *Theodulphus* Episcopus legatus Regis Franc. in Concilio Ove-  
 901. n. 10. tensi.

*Ermenegildus* primus Archiepisc. Ovetensis in Gallacia.

Baron. An. *Fulco* Remensis laudatissimus ille Archiepiscopus, columnen  
 900. n. 10. Francorum.

Baron. An. *Grimbaldus* Presbyter vir magna sanctitatis in Anglia.

904. *Iohannes* Papa 9. qui tribus Conciliis à se celebratis summam  
 sibi laudem comparavit. — velut alter *Ieremias*, in cuius Epita-  
 phio inter alia hæc habentur. Conciliis docuit ternis qui dogma  
 salutis, & mox. Et firmata fides quem docuere Patres.

146. Baron. *Hervens* Remensis, who first converted the Normans to the  
 An. 905. n. 4. Faith, and held a Synod, in which they said, That the Rock  
 whereon Christ promised to build his Church, was the con-  
 fession of *Peter*. At this Council were present also,

*Rothomagensis* Archiepiscopus.

*Rodolphus* Landunensis Episcopus.

*Erlimus* Belouacensis Episcopus: aliisq. multi. Whose names  
 Trodoardus Hist. Rem. are subscribed.

l. 4. c. 13. This *Hervens* held many Synods.

Baron. An. *Unus* Hamburgensis Archiepiscopus qui convertit Danos.  
 930.

Ab Anno 1000, ad 1100.

*Glaber* tem-  
 poris ejus  
 auctor. Hist. *Lebwinus* Episcopus in Gallis, qui populum suum ex parte de-  
 12. c. 11, 12. ceptum Catholica plenius restituit fidei.

Baron. An. Anno 1000. *Baronius*, n. 3.

100 n. 4. *Petrus* Archiepiscopus Ravennas qui *Vilgardum* Hereticum  
 Tom. 10. docentem fidei sacra contraria damnavit.

Lib. de offi- *Berno* Augiensis Abbas qui testatur post Evangelium, in missa  
 ciis Misse recitari Symbolum Constantinopolitanum, & à Concilio Toletano  
 edito Pari- statutum, id omni die Dominico secundum morem Orientalium  
 sitis, Anno Ecclesiarum decantari. In hoc Authore miror *Bellarmini* osei-  
 1610. Bellarm. de tantiam, ne quid gravius dicam, qui ita scripsit. Ex quo libro,  
 Script. cap.

cap. 2. (viz. Baronius de officio *Misse*) discimus hoc primum tempore, cepisse in Rom. Ecclesia cani ad *Missam* Symbolum fidei. Cum contrarium doceat Walafrius Strabo, lib. de rebus Ecclesiasticis, cap. 22. Qui vixit aliquot seculis ante Bernonem, obiit enim ut placet Hiltorio, Anno 849. Berne autem, Anno 1048. Et ipse ordo Romanus idem doceat apud Hiltorium, col. 4. Miror inquam, quod non distinxerit ambiguitatem vocis Romana, qua pro Latina Ecclesia saepe usurpatur, cum hic intra urbem, & suburbicanas Ecclesias vel saltem intra Italia fines claudatur ut apparet ex Bernone.

*Micrologus*, whose Bookes of Ecclesiasticall Observations, *Pamelius* doth preferre before all others that wrote upon that subject; as *Amalarinus Walafrius* doth witnesse, that Creed in *Cap. 46.* *Vnum*, &c. viz. The Creed commonly reputed the *Nicene* Creed, *Iuxta Canones in omni Dominica debet cantari, & in omnibus,* according to the Canons, is to be read upon every Lords day. In his 19 chapter hee is very full for communicating in both kinds, citing *Ordo Romanus*, and *Iulius*, Papa 36. & *Gelasius*, Papa 51. very peremptorie in this kind. This Author lived about the year 1080, saith *Pamelius* in his Preface before the worke.

*Ivo Carnotensis Episcopus*, who speaketh of our Sacraments, and of the Apostles Creed professed in Baptisme, *Serm. de Sacramentis*. And in his Sermon *De Convenientia veteris, & novi sacrificii*, he briefly proveth all the chiefe heads of Christian Faith; who in the later end of that Sermon speaketh of communicating in both kinds. And in his Sermon *De cena Domini*, hee saith, Let none of the Faithfull this day absent himselfe. Dwell you in Christ, that Christ may dwell in you, and you be worthy Receivers of his Body and Blood. Hee in his Sermon, *In Cathedra Sancti Petri*, saith, That that Feast was in memoriall of that day wherein *Peter* at *Antioch* was made Bishop, and Pastor of Gods people— And that hee was called *Peter*, because of the confession of his Faith.

Ab Anno 1100, ad 1200.

*Sanctus Bernardus. Rupertus, Tutienfis.*

*Algerus*, who denieth your halfe Communion, citing those words of *Pascasius*, under the name of Saint *Augustine*, *Nec*

Lib. 2. de  
corpor. &  
sang. Christi.  
cap. 8.  
Bellarm.

*caro sine sanguine, nec sanguis sine carne rite communicatur.*

*Rich. de Sancto Victore*, who refuseth your Canon of the Bible.

*Hugo de Sancto Victore*, who denieth Penance to be a Sacrament.

Ab Anno 1200, ad 1300.

*Alexander of Hales*, who denieth the Sacrament of Confirmation, as a Sacrament to be instituted by Christ, *parte 4. q. 5. membro 2.*

*Hugo Cardinalis*, } Both which denie your Canon of the  
*Bonaventura*, } Bible; *Hugo*, in his Prologue before  
*Ecclesiasticus*, *Bonaventura* pr. *parte. q. 89. Art. 8. ad 2. Gu-*  
*lielmus Episcopus Parisiensis.*

Ab Anno 1300, ad 1400.

Lib 4. Sent.  
dist. 26.

*Durandus*, hee denies Matrimonic to be a Sacrament.

*Nicholaus Lyranus*, hee holdeth the same Canon of the Bible that wee doe, and denieth yours.

*Franciscus Mayron. Qui inter alia scripsit de Articulis fidei.*  
*Simon de Cassia. Qui scripsit expositionem Symboli Apo-*  
*stolici.*

Ab Anno 1400, ad 1500.

*Dionysius Carthusianus*, who denies your Canon of the Bible; *Prologo in Ecclesiasticum.*

*Gregorius Heymburgensis*, who wrote against the Popes Supremacie.

*Panormitanus. Picus Mirandula.*

Hist. Trid.  
Concilii.  
Steidanus in  
Commenta-  
riis.

*Thomas Cajetanus*, who had conference with *Luther*.

All these are Latine Authors, acknowledged by you of the Roman Church for Orthodox, at least two of them in every Age, which were sufficient; but I can make it good for all, out of *Bellarmino*, *Baronius*, *Surinus*, *Historpius*, or Synods, allowed by your Church. Thus therefore I argue:

Major: *All orthodox, or right believing Christians doe receive and professe the Apostles Creed, the Bookes of old and new Testament, received for Canonically by the Fa-*  
*thers*

*These Authors were not of the Roman new Faith.*

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*thers of the first 400 yeares, together with the Sacraments of Baptisme and the Lords Supper, which the Protestants professe.*

Minor: *But these Authors asorenamed in my Catalogue, from the yeare 800, to the yeare 1500, are all orthodox, or right believing. Ergo,*

Conclusio. *All these Authors asorenamed in my Catalogue, from the yeare 800, to the yeare 1500, doe receive, and professe the Apostles Creed, the said Bookes of the old and new Testament, the two Sacraments of Baptisme and the Lords Supper, which the Protestants receive and professe.*

Or thus:

Major: *Whosoever receive our whole Faith, and all our Sacraments, are of our Church, and wee of theirs.*

Minor: *But all these Authors receive our whole Faith, and all our Sacraments. Ergo,*

Conclusio: *All these Authors are of our Church, and wee of theirs.*

But you, having another Faith, a new Creed, new Articles cannot prove these, or any other to have held that your new Faith entirely; and I have shewed most of these Authors expressly to denie, some one, some another Article of your new Creed: so that a man may be orthodox, and yet denie your Faith, your Creed.

*No man can be saved that denieth the true Faith.*

*But many are saved who denie the Roman Faith.*

Ergo, *The Roman Faith is not the true Faith.*

The Major I know you will not denie. The Minor you must grant, or your Saints, and greatest Writers were damned for want of your Faith.

A second Catalogue, viz. of Greeke Authors, who being of the Greeke Church, did professe our Scriptures, Faith, Sacraments, and Councils: but doe reject divers points of the Roman Faith, and all the Councils of the Latines since the yeare 800; as appeareth by their profession in the Council at *Ferrara*, made by *Marcus* Bishop of *Ephesus*, in a *sess. 5.*



*The Greeke Church professeth our Faith.*

grave and learned speech, recorded by your owne *Surius* in the fourth Tome of Councils imprinted at *Colonia Agrippina*, Anno 1567.

*Definitiones & Decreta aliarum omnium Synodorum recitanda nobis videntur, ut hac nostra Synodus non solum ab illis non discrepare, verumetiam ipsas in omnibus imitari velle videatur, quoniam nos firmiter credimus majores nostros nil prorsus silentio praterjisse quod ad nostrum fidei Symbolum spectet. Marcus Ephesinus in Generali 8. Synodo Sess. 3. apud Surium Tom. 3. Pag. 375.*

Porro autem quoniam de Divinis primi ac alterius Concilii dogmatibus, nil aliud reperitur nisi due tantem fidei nostrae expositiones, hoc est, duo Symbola quae tamen pro uno a ceteris Conciliis suscepta fuerant: idcirco à recitandis tertii Concilii gestis auspicandum nobis censemus, vobis probare promittimus Christianorum omnium unam esse, Catholicam fidem, ad quam accessionem aliquem fieri, aut quicquam ab ea non liceat auferri. In primis ergo Nicenum Symbolum à trecentis decem, & octo Patribus Niceae celebratum, recitetur. Legatur etiam ejusdem Concilii definitio, ut idem Nicenum Symbolum immutabile, ac immobile permaneret, neminique fas esset aliam fidem proferre, Sess. 5. Quartum Concilium, viz. Ephesinum definit, atque determinat, ut aliam fidem conscribere, aut componere, aut sentire, aut docere liceat nemini.

Concilium 5. viz. Constantinopol. idem definit, & qui aliud Symbolum docuissent anathemati subjiciunt. Sic etiam 6. Concilium seu Trullanum priora Concilia & dictum Symbolum amplectitur, & obsignat. Sic etiam 7. ac ultimum generale Concilium, Haftenus *Marcus Ephes.* ibidem.

Ab anno 800. ad 900.

- { 1. *Theodotus Melissenus.*  
 { 2. *Iohannes Sixtus.*  
 { 3. *Photius.*

All these three were Patriarchs of *Constantinople*, as is acknowledged by *Baronius* an. 835. n. 25. All zealous adversaries to your worshipping of Images; for which *Baronius* there

there calleth the first *Hereticum Iconoclastam*, an hæreticall Image-breaker;

The second, *Hæresis promulgatorem acerrimum*.

The third, namely *Photius*, held a Councell at *Constantinople*, *plurè numerosum admodum Concilium*, it was a very full Councell, in so much as *Michael* the Emperour gloried that it equalled the number of the Fathers of the great *Nicen* Councell, *teste Baron. an. 861. n. 1.* This was accounted a Generall Councell by *Photius*, and by *Theodorus Balsamon* Comenting upon it, *Sic ait Baron: ibid. n. eodem.* In this Councell was condemned the worshipping of Images.

Ab anno 900. ad 1000. :

*Nilus Calaber. Habuit hoc seculo Græca Ecclesia duos, doctri-  
na, & sanctitate illustres, Nilum Calabrum, & Niconem Lacedemon. Baron. an. 900. n. 8.*

*Nico, Lacedemon. Hic non à Græcis solum, sed etiam à Latinis inter Sanctos est relatus, Baron. an. 961.*

Ab anno 1000. ad 1100.

*Simeon Armenus. Vir Sanctus, & vera fidei Professor. Baro. an. 1016. n. 7. 8.*

*Theophylactus Episcopus Bulgarorum.* He in his writings imitateth Saint *Chrysostome*, but he is a Schismaticke, saith *Bellar. de scriptoribus Ecclesiasticis.*

Ab anno 1100. ad an. 1200.

*Euthimius Zigabenus*, who wrote against all Hæresies, and upon the 4. *Evangel. Bellarm. de Scriptoribus Ecclesie.*

*Theodorus Balsamon*, Who commented upon *Photius* his *Nicene* Canon, and divers Councels. He was an enemy to the Church of *Rome*, saith *Bellar.*

Ab Anno 1200. ad 1300.

*Arsenius Patriarcha Constantin:* A man for vertue, and the service of God not farre short of the highest perfection, *ut Nicephorus Gregor. lib. 3. p. 31. edit. Basiliensis, an. 1562. cum Casarea Majest. privilegiis.*

*Gregorius Patriarcha, Idem Gregor. l. 6 pag. 80.*

*Ioannes Glices, Patriarch also of Constantin. a most learned, grave, wise man above all men, Nicephorus Gregoras, lib. 8. pag. 133. & 132.*

Ab Anno 1300. ad 1400.

*Catechuzenus. Pashimarus. Nicephorus Gregoras.*

These three were Fathers of the 14 age, saith *Baronius* in the end of that age. *Tom. 13.* in his *Supplement of Baron.* his *Ecclesiasticall History, an. 1299.* They did teach contrary to the doctrine of the Hæreticks (so *Baronius* calleth us) but I may truly say that the first, and last of the three teach contrary to their faith, and so the other professed, or he could not be of the Greeke Church, who deny the Popes primacie of power, deny Purgatory, Communicate in both kinds.

For *Catechuzenus*, in the election of *Iohn* Bishop of *Constantinople*, doth say, that all Bishops of greater, or lesser Cities receive equall grace. *Baronius* addeth his owne Glosse, saying, True equall grace, of Order, not of Jurisdiction.

*Nicephorus* in his 10 booke, disputeth at large against the Latine Church, à pag. 230 ad finem ejusdem libri.

To 6. Bibl.  
Sanct. pag.  
99. Ep. ad  
l. 8.

To these I may adde *Cabasilas*, whom together with *Balsamon*, *Genebrard* calleth two famous Greeke Fathers, for which words he is blamed by *M. De la Bigne*, who calleth the same men Schismaticks, and enemies to the Church of *Rome*, *Tom. 6. Bibl. Sanct. pag. 101. 102.*

*Gentianus Hervetus*, another of your side, doth write in defence of *Cabasilas*, in his Preface to the Reader, before *Cabasilas* his booke, intituled, *A Compendious Interpretation upon the Divine Sacrifice, extant dislo 6 Tom. Bibl. Sancta pag. 152.* But he is thus blamed by your *De la Bigne*.

De albat E.  
zhiopem.

*Gentianus* labouring to excuse *Cabasilas*, doth but wash a Blackamoore; for it is manifest he was a Schismaticke, that he burned with hatred against the Church of *Rome*, and wrote an Hæreticall Booke against *Tho. Aquinas*. Yet he is placed by *Bellarmino* amongst his Ecclesiasticall Writers, in a distinct Columnne also of his Chronologic from Hæreticks.

*These were of our Church, not of the Roman Church.*

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Ab Anno 1400, ad 1500.

*Marcus Ephesus, Insignis Theologus*, as hee is stiled in the Acts of the Councell of Florence, *Sessione 2. apud Surinm, Tom 4.*

*Lamnius Chalcondilas*, who being of the Greeke Church, testifieth, that the agreement made at Florence; was not received in Greece. *lib. 1. de rebus Turcicis non longè à principio.*

Thus have I finished my Catalogue of Greeke Writers, having many more to insert, if any just exception can be given against these. I will conclude concerning them, with these two Arguments: the one, to prove that they were of our Faith and Church; the other, to prove that they were not of the Roman Faith, or Church, thus:

*All they that doe professe the Apostles Creed, as it was explicated in the Nicene Councell, that receive the Scriptures received by the Protestants, that receive the foure first Generall Councels, and the two Sacraments of Baptisme and the Eucharist under lawfull Pastors, are of the Protestants Faith, and Church.*

*But those Authors, as all others of the Greeke Church did professe, and receive the said Creed, Scriptures, Councels and Sacraments under lawfull Pastors.*

*Ergo, They are of the Protestants Faith and Church.*

The Proposition is *A definitione ad Definitum*, the most demonstrative substantiall prooffe that reason can find. The Assumption appeareth by the profession of the Grecians at *Ferrara*, whereof I have cited a part above in the beginning of this Catalogue; and it may be seene more fully in their owne *Surinm, Tom. 4. Conciliorum loco supra citato.*

*None of those who denie the Popes Supremacie, Purgatorie, Transubstantiation, and Communion in one kind, are of the Roman Faith and Church.*

*But all these asorenamed, being of the Greeke Church, denie the Popes Supremacie, Purgatorie, Transubstantiation, and Communion in one kind.*

*Ergo, They are not of the Roman Faith, and Church.*

A Catalogue

**A Catalogue of Councils Generall or  
Provinciall in all Ages, which did pro-  
fesse our Faith.**

**T**O name particular men in all Ages, who did professe our Faith, receive our Scriptures and Sacraments, is not to prove our Church extant in all Ages; for one man is not a Church, no more then one member, as hand, or foot is the body, or one Citizen is a Citie, or one subject is a Kingdom. I have therefore thought it fit, out of my many yeares reading, observation, and collection, to prove, that not onely some particular men, but also whole Churches, that is, a societie of many men professing our Faith, Scripture, and Sacraments, have beene in all Ages: to this end, I have put downe a Catalogue of Councils in all Ages (which Councils are justly termed, The Church representative) who professe our Faith, Scriptures, and Sacraments, although the maine prooffe is in that of Faith, which includeth the rest: for this Faith hath no other object then the Scriptures Canonically, and receiveth no Sacraments but what are contained in the Scriptures, and instituted by God. And because all Councils did not record, nor publish all those things which were done of course, and observed at the opening, and in the beginning of every Council; I thought it would prove satisfactorie to the Reader, that he should be acquainted, how they never began Councils without solemn Prayers, or Masse, as the Romanists call it: and that in every Masse our Creed is repeated, as appeareth by their Missals, and those Authors in the Margin, which are Expositors of the Masse: so that seeing our Creed is professed in every Masse, and all Councils begin with a solemne Masse, it followeth, that all Councils did professe our Faith. Yea, over and besides this, I will adde other prooffes; as 1. an Injunction that it should be so. 2. Historically testimonie that it was so. First, *Ordo Romanus*, published by *Historpius* at *Paris*, anno 1610. col. 171. in the order for the first day, of holding a Council after some Prayers which are there set downe, concludeth

deth thus; Then all men keeping silence, let the Catholicke Faith be read by the Deacon out of the Nicene Councell: I believe in one God the Father Almighty, maker of all things visible and invisible. Then the Deacon shall bring forth the Book of the Canons, and reade the Chapters concerning the manner of holding Councells, out of the fourth Councell of Toledo. Thus you see it was commanded, that the Creed which wee professe should be professed in the beginning, and opening of every Councell, since the time of that *Ordo Romanus*, which, whether it were as ancient as *Charles* the Great, in which time it was brought to *France*, or more ancient in *Rome*, as being for the substance made by *Gregorie* the first, it will serve my turne for succeeding Ages. But in my Historiall observation I will ascend higher, and to the Apostles times.

This Creed, saith *Baronius*, (speaking of the Apostles Creed) the Catholicke Church hath alwaies had in such esteeme, as that in all sacred Generall Councells, it was the custome to repeate it as a ground-werke, or foundation of the whole Ecclesiasticall building.

All men thought it fit; Prayers being solemnly performed and finished, to make confession of their Faith after the manner of Generall Councells. *Cone. Tol. 6. apud Surium; Tom. 2. pag. 741. col. 1. & 2.*

The ancient Decrees of the Fathers were reverently confirmed, in *Consilio Romano more solito*, after the usuall manner. *Vrpergensis*, cited also by *Baronius*, anno 102. n. 1.

It was required by the Græcians in the Councell of *Flavence*, begun at *Ferrara*, That the Councell might begin with reciting the Definitions and Decrees of the seven precedent Generall Councells; not onely (say they) that it may appeare wee dissent not from them; but also that wee may imitate them: for wee firmly believe, &c. And, *Seff. 5* they cited the Decree of the fifth Councell, saying thus; All men should preserve the foundation of Faith, and observe that Creed wherin they were baptized; which the Nicene Councell commended to posteritie, received by the Councell of *Constantinople*, approved by the Councell of *Ephesus*, and

sealed up by the Council of *Chalcedon*: all which wee also receive. Thus far the words of the fifth Council, then and there urged by the Gracians, together with the 6<sup>th</sup> and 7<sup>th</sup> Council to the same effect.

Having laid this ground-work, that all lawfull Councils, and orthodox, recieved and published by the Romanists themselves, for such did professe our Faith, it were sufficient for mee to name approved Councils in every Age, without any further observation in particular; yet for the greater benefit of the Reader I will doe more, beginning even with the Apostles themselves.

*A Catalogue of Councils which did professe our Faith in every Age, beginning with the Apostles; the first Age from the Nativité of our blessed Saviour, to the 100<sup>th</sup> yeare.*

*Seculum 1.*

*Act. 1.*

1. Council of the Apostles.

*Act. 6.*

2. Council of the Apostles.

*Act. 15.*

3. Council of the Apostles.

*Act. 21.*

4. Council of the Apostles.

5. Council of the Apostles.

IN the yeare 34, saith *Baronius*, n. 237. for to chuse an Apostle into the place of *Judas*. *Surius*, Tom. 1. Conc. p. 17.

Wherein the seven Deacons were ordained the first yeare after the death of Christ, saith *Surius*, Tom. 1. Conc. pag. 18. Anno 34. saith *Baron.*

Concerning Circumcision, and the Ceremoniall Law of *Moses*. This was 14 yeares after the death of Christ, saith *Surius* in the place above cited. An. 51. saith *Baronius*.

Wherein *Paul* was advised to purifie foure persons after the Law of *Moses*, for to pacifie the Jewes who were incensed against him, as an enemy to *Moses*.

The ordinary Glosse, and *Surius* observe only these foure; some adde two more, one *Acts* 4. another *Acts* 11. I will adde one more, not mentioned in the Scripture, but mentioned by many Fathers; as *Ruffinus*, *Ierome*, *Augustine*, *Leo*, *Venantius*, *Albinus*, *Flaccus*, & alii.

Wherein they composed the Apostles Creed, being now ready to depart one from another, as a Rule of preaching, whereby it might be discerned who did preach Christ according to the Rules of the Apostles: so saith *Ruffinus*, who lived about the yeare 400.

This



*Councels in the second Age. Councels in the third Age.* 131

This assembly is recorded by *Baronius*, in the year 44. n. 7. which was before the two later Councels mentioned; the one, *Acts* 15, and the other, *Acts* 21. I thinke Master *Fisher* will not denie, but these Councels professed the Apostles Creed.

*From the year 100, to 200.*

*Seculum 2.  
The 2 Age.*

*Anno* 190. Wherein were Presidents, *Theophilus* Bishop of *Cæsarea*, and *Narcissus* Bishop of *Ierusalem*. *Eusebius, lib. 5. cap. 21.*

1. A Councell in *Palestina*.

Under *Victor*. *Euseb. lib. 5. cap. 11. Anno* 198. faith *Baronius*.

2. A Councell in *Rome*.

Wherein was President, *Palma*. *Euseb. lib. 5. cap. 21. Anno* 198. *Baronius*.

3. A Councell of the Bishops of *Pontus*.

Wherein was President, *S<sup>t</sup> Irenæus*, whose learned Booke against *Hæreticks* is extant. *Euseb. lib. 5. cap. 21.*

4. A Councell in *Gaul*.

Wherein *Polycrates* was President, who dissented from the other Councels in the day of celebrating *Easter*, and of *Fasting*, and were therefore excommunicated by *Victor* Bishop of *Rome*.

5. A Councell in the lesser *Asia*.

But this pleased not all the Bishops (who were of this opinion) who did advise him to relish those things which might further peace, unitie, and love with his neighbours; especially the forenamed Saint *Irenæus*, who wrote unto him to this effect, telling him that all these Easterne Churches, dissenting concerning *Fasting*, yet did agree in one Faith. *Euseb. lib. 5. cap. 23.*

*From the year 200, to the year 300.*

*The third  
Age.*

*Eusebius, lib. 7. cap. 26, 27. Anno* 265. against *Paulus Samosatennus*, who taught that Christ was an ordinary man as we are. At which Councell were present great lights of the Church, *Firmilianus* Bishop of *Cæsarea* in *Cappad*. *Theo: Bishop of Cæsarea* in *Palestina*, the Bishop of *Ierusalem*, &c.

1. *Concilium Antiochenum.*

*Eusebius, lib. 7. cap. 28. anno* 270. (or 272. *ut Baronius placet*) in which great Synod of very many Bishops, the said *Paulus Samosatennus* was condemned and excommunicated, faith *Eusebius*.

2. *Concilium Antiochenum.*

1 Concilium  
Africanum.

Under Saint Cyprian, an. 258. inquit Baronius, n. 6. against the restoring of *Martialis* and *Basilides*, after their fall to Gentilisme, returning againe to Christianitie, and desiring to be restored to their severall Sees of *Leon & Asturia* in *Spaine*. See S. Cyprian, Ep. 68. & Ep. 70. & 72. And concerning re-baptizing of those that had sacrificed to Idols, saith *Balsamon* in his Preface before this Councell. Which in persecution denied (Christ) saith *Niephorus*, lib. 6. cap. 2. But therein hee lies extremely, saith *Baronius*; for hee would onely baptize those who were formerly baptized by Hæreticks, an. 258. n. 18. but herein they used such Christian modesty, as that they did not herein prescribe Lawes to others concerning this, not to be *de Fide*, a matter of Faith, for which they that did doe otherwise should be termed Hæreticks. Thus far, and much more *Baronius*. And Saint *Ierome* against the *Luciferians*, to the same purpose speaking of Saint Cyprian: Let them know that hee did not publish this with any Anathema against those who did not follow him, for hee held communion with them who did gainsay his opinion.

The fourth  
Age.

From the year 300, to the year 400.

Concilium  
Ancyranum.

About the year 308, saith *Caranza*, or 314, saith *Baronius*. This was a Provinciaall Councell; but confirmed by the sixth Generall Councell, saith *Balsamon* and *Caranza*; at which were present, many Fathers who did good service in the Councell of *Nice*, saith *Baronius*, *ibid*.

1. Universale  
Concil.  
Concilium  
Nicenum.

This was the first, and most famous Generall Councell after the Apostles time, celebrated in the year 325, or 326, called by that famous Emperor *Constantine* the Great. *Baronius*, *Caranza*, *Surinus*, *Bellarmin*, *Binius*. These professed the Apostles Creed.

2. Universale  
Conc. Con-  
stantinop. 1.

This was the second Generall Councell, called about the year 381. as *Baronius*; 383, as others: this did confirme the *Nicene* Faith, and a little in exposition enlarge it, to that which wee commonly call the *Nicene* Creed, one word onely excepted. *Surinus*, *Tom. 1. Balsamon*, *Caranza*.

From

From the yeare 400. to the yeare 500.

The fifth Age.

This was the third Generall Council about the yeare 430. 3. *Univ. Concil.* saith *Onuphrius*, 431. saith *Baronius* n. 41. 434 saith *Bellarmino* *Consl. Ephesinum.* *Surius* Tom. 1. *Balsamon*. 4. *Univ. Concil. Chalcedon.*

This was the fourth Generall Council, about the yeere 451. saith *Baronius*, and *Onuphrius*, 454. saith *Bellarmino*. See *Isidore* fol. 83. *Balsamon*, *Binus*, *Surius*.

*Carthaginense*, for it hath the former Title in *Surius*, *Concil. Afric. Tom. 1.* and the latter in *Balsamon*, in whom it is the second, though *Baronius* make it the fifth Council of *Carthage*, ann. 419. n. 59. *Vel Carthag.*

All these three Councils did approve the precedent Generall Councils, as appeareth by the Acts of the Councils in *Isidore*, *Balsamon*, *Surius* and others.

And in this of *Africke* were forbidden Appeals to *Rome*, though the Popes Legates were there, and did labour to the contrary, having a Commonitorie, or direction from Pope *Zozimus*, so to doe, citing therein a Canon out of the Council of *Nice* to that purpose, *Balsamon*, pag. 592, 593. To this *Alypius* an African Bishop first answered, to which the whole Synode did assent. That they would reverently observe what what the Council of *Nice* had decreed, but in those Copies of the Nicene Council which they had there in *Carthage*, they found no such Decree; they decreed therefore to send Embassadors to the Patriarches of *Constantinople*, *Alexandria*, and *Antioch* for Copies under their hands, of the Nicene Council.

Two Copies were obtained, and the Popes for ever since were detected of falsehood, and signified by the Council, *Balsamon*, pag. 567.

From the yeare 500, to the 600.

The sixth Age.

About the yeere 550. This also approved of the four precedent Generall Councils. ἐκκαὶ ἑκατὸν πεντήκοντα καὶ πέντε *Univ. Concilium Constant.* *αἰτίες δ' αὐτῶν.* It confirmed the Doctrines of the fourth Generall Council saith *Balsamon*, pag. 354. and *Surius* Tom. 4. in *Concilio Florentino*, Sess. 3. & 5. apud *Baron.* n. 553. n. 39.

*Concilium  
Toletanum.*

About the yeere 589. against the Heresie of *Arrius*, which Councell made a most sincere profession of their faith, sayes *Baronius*, an. 589. n. 10. wherein also they approved the foure first Generall Councils. *Idem Baronius*, n. 30.

And whereas it was also enacted that after the manner of the East, this profession of the faith, should be made alwayes before the receiving of the Communion. *Idem* n. 39. In the beginning of this Councell of all *Spaine*, the King *Ricaredus* made confession of his faith, confirmed the foure Generall Councils, repeated the *Nicene* Creed, and the *Constantinopolitane* Creed, and after subscribed to them, both he, and his Queene, *Surius Tom.* 2 pag. 670. for which the whole Councell of the 72. Bishops did glorifie God, *ibid.* which faith the Councell doth profess, pag. 671. and promise to preach, and teach.

This is (say they) the true faith by profession of which the Church through the whole world is reputed and proved to be Catholicke, he that liketh not this faith, let him be accursed. He that shall despise the faith of the Councell of *Nice*, of *Constantinople*, of *Ephesus*, of *Chalcedon*, let him be accursed, Then they repeat and record these Creeds, *Surius* pag. 672.

*From the yeere 600. to the yeere 700.*

The se-  
venth Age.  
6. *Unvers.*  
*Concilium*  
*Concilium*  
*Trullanum*  
*Surius Tom.*  
2. pag. 899.

About the yeare 680, faith *Baronius*, n. 41. their first Canon did decree that the Apostles Creed should be kept unchangeably without any innovation. *Balsamon* p. 360. They confirme the foure precedent Generall Councils, as also the fifth, and sixth, whereof this was a branch adding Canons to the fifth and sixth, and therefore called *Quinisexta*, stiled an acumenicall Councell also by *Baronius*, & *Balsamon*.

*Concilium*  
*Romanum.*

Of 125 Bishops under Pope *Agatho*, who sent their Legats with a profession of their faith to the sixth Councell approving all the precedent Generall Councils. This is recorded in the fourth Act of the sixth Councell. See *Surius Tom.* 2 pag. 922.

*Concilium*  
*Manua,*  
num.

Which in all things consenting to the fifth Generall Councell were Catholickes, sayes *Baronius*, anno 605. numb. 5.

This

This sixth Generall Synod is called erroneous by *Beda*, faith *Bellarmino*, deservedly. The reason, I take it, was because this Council did condemne *Honorius* the Pope of *Rome* for Hæresie, as appeareth by *Surius*, *Actione* 12, 13. and was found to be contained in his Epistles, the Council using all diligence in examining the Records of the Church of *Constantinople*, to see if the original Epistle sent from Pope *Honorius* to *Sergius* of *Constantinople*, did accord with the extracts which were produced, & *constitit*, it appeared to be so, *ait.* 12. *apud Surium*, pag. 990. *Bellarmino* lib 4. *de Pontifice Romano*, cap. 11. and *Baron.* an. 681. doth labour much to excuse this, but with as little successe, as *Baronius* would cleare *Zosimus* for forging the Council of *Nice*. The Council was deceived, faith *Beda* and *Bellarmino*. The Tract of the Council was forged, faith *Baronius*, n. 25. Peradventure those Epistles were forged, faith *Bellarmino*, loco citato.

*From the yeare 700, to the yeare 800.*

The eighth Age.

Under *Charles* the Great, for the Historicall and Civill use of Images, but against all religious worshipping of them. *Baron.* an. 794. Here began the Greeke and Latine Church to be divided about Images. The Emperors and Councils of the East being sometimes for them, sometimes against them. And in the West, the Churches of *France*, *Spain*, and *Germanie* under *Charles* the Great, forbidding them to be worshipped; the Pope and his adherents of *Rome* commanding to worship them. Yet all these three Councils did receive and professe the Faith of the six precedent Generall Councils. *Balsamon*, pag. 494. *can.* 1. *Concil. Niceni*, & *Baronius*, an. 754. n. 30, & *Surius*, Tom. 3. pag. 182.

*Concilium  
Francofurtense.*

Hence arose the division of the Empire, Pope *Gregorie* the second forbidding the Italians to pay the Emperor *Leo* *Isaurius* tribute for this onely cause. For hee doth commend in the Emperor an every way right religious, and irreprovable profession of the Orthodox Faith, in his Epistle to the Emperor, an. 726. *Baron.* n. 26.

*Baron. an.  
726. n. 38.*

Wherein *Cuthbert* Archbishop of *Canterbury*, with other

*Concilium  
Bishops*

*Saxonum in Anglia. an. 747.* Bishops of the Saxons, amongst other things, decreed, that the Presbyters should in the English tongue learne, and teach the Lords Prayer, and the Creed, and that Prayers should be made for Kings and Princes. *Malmesburienfis de Gestis Pontificum Anglorum, cap. 1.*

The ninth Age.

*From the yeare 800, to the yeare 900.*

*Concilium Aquisgranense.*

*Anno 809. n. 52.* It received the six Generall Councils, and did professe the Nicene Creed, *Baron. loco citato.*

*Concilium Foronlense.*

This did professe the Nicene Creed, and decreed thus; Let every Christian commit to memorie the Creed, and the Lords Prayer, all age, all sex, &c. for without this none can, and with this, so they abstaine from sinne, all may be saved, *Surius, Tom. 3. pag. 262, 263.*

*Concilium Constantinopolitanum.*

*Anno 861.* saith *Baronius*, stiled a Generall Council by *Michaell* the Greeke Emperor, who summoned it, and was present at it, consisting of 318 Bishops, approving the Nicene Council, as appeareth *Canon 8.* and the 6<sup>th</sup> Generall Council, *Canon 12. apud Balsamon.*

*Concilium Parisiense.*

*Anno 825.* which condemned the second Nicene, and an Epistle of Pope *Adrian* for worshipping of Images as superstitious, holding it lawfull to set up Images, but not to worship them, *Baron. an. 825. n. 4, 5. & an 794. n. 43, 51.*

So here are two Councils approved by the Romans, the first and second: two by them rejected, but received, the one by the Greeke Church, the other by the French Church, but all foure professing our Faith; and two of them denying an Article of the Roman new Creed, *videlicet*, worshipping of Images.

*Tom. 3. pag. 530.*

Histories (saith *Surius*) speake of a three-fold eighth Generall Council held at *Constantinople*: the first, that where in *Photius* was made Patriarch. The second, that which restored *Ignatius*. The third, that which after the death of *Ignatius* restored *Photius* againe.

It is worth the note, how *Surius* can deny, that this Council of *Paris* under *Lewis* and that of *Francford* under *Charles*, did decree against the second Nicene Council for advancing Image-worship, and charge us with forgerie, seeing all the

the Chronicles, and learned men of that Age recorded it.  
See *Baronius*, an. 794. n. 40.

From the year 900, to the year 1000.

The tenth  
Age.

This is that Age which was commonly stiled a leaden, iron, obscure Age, because it was as barren of good, as iron; laden with a burthen of wickedness, as heavie as lead, and obscure for want of Writers, saith *Baronius*, an. 900. n. 1. An unhappy Age (saith *Bellarmino* in his *Chronologie*) in which were no Councels, no Writers of note, and the Bishops were such as tooke little care for the Church.

*Surius* in this Age recordeth no Councell Generall, or Provinciall; for after *Triburense Concilium*, which was celebrated under *Arnolphus* the Emperor (who died about the year 899. as *Baronius* accounteth; some yeares sooner, as *Bellarmino*;) *Surius* hath no Councell till we come to *Alexander* the third Pope of that name, who began his Popedom Anno 1160. that is for two whole Ages and a halfe. But *Baronius* will furnish us with some.

All three Councels held under Pope *John* the ninth, who in those three yeares of his Papacie held three Councels, *Ex quibus summam sibi laudem comparavit*; by which hee got to himselfe great praise, saith *Baron.* an. 905. n. 1. no doubt these were orthodox Councels in the estimation of *Baronius*, or else the Pope could not get such praise by them.

Anno 944. reproved by the Romans for deposing of *Trophon*, not noted of any error in Doctrine. *Baron.* an. 944. numb. 1, 2.

Anno 963. called by *Otho* the second, wherein *John* the twelfth was convicted of Murther, Perjury, Sacrilege, and Incest with two of his owne Sisters; which Councell *Baronius*, n. 31, doth confesse to have beene an assembly of orthodox men, but is much offended with them for deposing the Pope, calling it *Indignum facinus, audax, & insolens*. *Bellarmino* also saith, this Emperour was a godly man, and this Pope was one of the worst: but hee blameth them for deposing the Pope, *lib. 2. de Pontifice Romano; cap. 29.*

Concil. Romanum. 1.  
Concil. Romanum. 2.  
Concil. Romanum. 3.  
Concilium Suefionen.  
an. 909. n. 1.  
Baron.  
Concil. Constantinop.  
Concilium Romanum.



The eleventh Age.

Concil. in  
Legione Hi-  
spania.

Concil. Au-  
reliaense.

Concil. Ba-  
sitien'se.

Concilium  
Wormati-  
ense

Concil. apud  
Buxiam.

Concil. Lon-  
dinen'se.

The 12  
Age.

Concilium  
Romanum.

Concil. La-  
teranense 2.

Concil. La-  
teranense 3.

Concil. Lon-  
dinen'se.

From the yeare 1000, to the yeare 1100.

Anno 1012. *Baronius*, n. 16. who doth there alleadge many Decrees of that Councell.

Anno 1017. Against the Manichees; in which Councell there was an inquirie made of the Clergie, what opinions every one did hold? and whether those things which the Catholicke Faith received from the Apostles, they doe unchangeably keepe, and preach? *Baron.* n. 2, 3.

Anno 1061. which *Baronius* reproves for condemning Pope *Nicholas*, and disannulling all his Decrees. n. 4.

Anno 1076 which *Baronius* also rejecteth for pronouncing sentence against *Gregorie* the seventh. n. 12, 14.

Anno 1080. which is also rejected by *Baronius*, n. 18, 19. for deposing *Gregorie* the seventh, guilty of many crimes, and an enemy to all godlinesse. *Quicquid quiescit inter pie viventes stare videbatur concessit.*

Anno 1075. *Malmsburiensis*, fol. 117.

From the yeare 1100, to the yeare 1200.

Anno 1102. *Baronius*, n. 1, 2. wherein, besides the confirming of the ancient Decrees of the Fathers, after the accustomed manner they also, &c.

Anno 1116. under *Pascal* the second, *Baronius*, n. 1. calleth it a Generall Councell, and numb. 5. an Univerfall Councell.

Anno 1179. under *Alexander* the third, this is stiled a Generall Synod by *Baron.* n. 1. and by *Bellarmino* in his Chronologie.

Anno 1102. under *Anselme*, Archbishop of *Canterbury*, *Malmsburiensis* fol. 129.

In this Age, I desire the Reader to observe with mee, how well the Popish Doctors, and Historians doe agree in this so great a matter.

*Caranza* can find never a Generall Councell in this Age; *Surius* can find one, namely, *Lateranense tertium*, sub Innocentio 3. *Bellarmino* can find three Generall Councils, *Laterana* 1, 2, 3. *Baronius* can find six, 1. *Romanum*, anno 1102. 2. *Lateranense*,

*terranense, anno 1116. 3. Rhemense, anno 1119. 4. Lateranense, an. 1122. 5. Romanum, an. 1139. 6. Romanum, an. 1179.*

*From the year 1200, to the year 1300.*

The 13  
Age.

*Anno 1215.* This is received amongst the Romanists for a Generall Councell, and no one Councell is more alleadged for Poperie, saving that of *Trent*, then this: yet in their profession of Faith, *cap. 2.* I find nothing dissenting from ours, but onely this, that they have added Transubstantiation. But no one of the other twelve Articles of our new Romish Creed. That there was such a Councell, I grant, but that those decrees, or chapters recorded by *Survins* were there enacted, I denie: for these authorities following, *Matthew Paris*, a Monke of Saint *Albans*, who lived in those times, saith, that 60, (70 it should have beene, saith Mr. *Widrington*, a Priest of your owne) Chapters were read in full Councell, which some liked, others thought but — And the same Author in his lesser Historie, saith thus: This Generall Councell, which after the Papall manner at the first made a great shew, turned to laughter and scorne. The Archbishops, Bishops, Abbots, Deanes, Archdeacons, and all that came to the Councell being deluded; for they seeing nothing done, craved leave to depart; and paying a great summe of money, obtained it. Many things were consulted of (saith *Nangle-rus*) but nothing could be decreed openly. Nothing commendable, or worthy of memory was there done (saith *Godfrey* a Monke of those times) save that the East Church submitted to the West, which was never heard of afore. Nothing could be decreed, saith *Platina*, in the life of *Innocentius*.

*Discus dis-  
sentionis  
De reti.  
pag. 4.*

This Councell was not published for 300 yeares after, not by *Merlyn*, who published later Councels (as that of *Constance*, and that of *Basil*) at *Collen*, anno 1530. and now it comes not out of the *Vatican*, but from one *Iohn Cochlem* a German. Thus *Widrington*.

*Anno 1244.* under *Innocent* the third, *Bellar. de Conciliis.*  
& in Chron.

*Concil Ge-  
nerale Lug-  
dun. 1.*

*Sub Gregorio 10. anno 1274. Bellarm. and Baronius.* The profession of Faith sent from the Pope to *Michael* the Em-

*Concil. Ge-  
nerale Lug-  
dun. 2.*

perour, wee receive, but not other Doctrines there added.  
*vide Baronium. anno 1274, & 1275, & 1276.*

*From the yeare 1300, to the yeare 1400.*

The 14  
 Age.  
 Concil. Vien-  
 nense.

*Anno 1311.* This is reputed a Generall Council by *Bellarmino, Baronius, Caranza, Platina, Onuphrius.*

The profession of Faith made by them, as is recorded by *Baronius, n. 12.* we receive, although we receive not all their other Doctrines and Constitutions. As that they condemne them for Hereticks, who shall denie the reasonable soule to be the forme of mans body *per se, & essentialiter*, properly, and essentially. This may be an error in Philosophie, but no Heresie, because it is not in point of Faith.

Concil. Ro-  
 non.

This was a Provinciaall Council, *an. 1309. Baron. n. 12.*

Concil. Hi-  
 spanicum.

*In ditione Walliscelenium*, stiled a most noble Councell by *Baronius, anno 1321. n. 9.*

Concil. Pro-  
 vincialia.

Provinciaall Councils, and Synods in severall Diocesses were held almost every where by holy men, saith *Baronius, anno 1309.*

The 15  
 Age.

*From the yeare 1400, to the yeare 1500.*

Concil. Con-  
 stantense,  
 an. 1413.

This is reputed a Generall Council by the Romanists, *Bellarmino, Baronius, Caranza, Surius, Tom. 3. p. 769.*

This Council did professe our Faith, *viz* the Apostles Creed in Masse before every Session; although in some other things wee refuse them, as in their halfe Communion, never decreed before in any Council, and there acknowledged to differ from the institution of Christ, and practise of the Primitive Church. Let the Papiests give us leave to repudiate this in part as they doe, *viz.* in their first Decree, *sess* 4. That the Council is above the Pope. So *Bellarmino, lib. de Conciliis cap: 6.* reckons this amongst the Generall Councils, partly rejected, and partly approved.

Concil. Ba-  
 siliense.

*Anno 1431.* This also is partly confirmed, partly rejected by the Romanists; for this did depose Popes, and decreed that a Generall Council is above the Pope, as appeareth in *Surius, Caranza, and Bellarmine.*

Concil. Flo-  
 rentinum.

*Anno 1439.* This is a Generall Council, approved by the

the Papiſts, *Bellarmino, lib. de Conciliis, cap. 5.* This Councell did professe our Faith, and receive our Councils and Sacraments, though they added five Sacraments more; reade *Suarius, Tom. 4. Sessio 3, 4, 5.*

Thus have I traveled through Histories, Fathers, Schoolmen, and Councils, to satisfie the demand of them, who when all is done, will denie all Histories, Fathers and Councils which make against them. I might have gone a neerer way, thus:

You baptize Children daily in your Church, and then you professe my Faith, the Apostles Creed, and minister our first Sacrament. You have your Masse or Common Prayer, with the Communion often in your Churches, then also you professe my Faith; reade parcels of our Scriptures, and minister our other Sacrament intire to the Clergie, though by halves to the Laitie. You have published many Missals under the names of Saint *James*, Saint *Marke*, Saint *Chrysostom*, and others, every one of these allow and use my Faith, Scriptures and Sacraments. You have your *Ordo Romanus*, that approveth my Faith, Scriptures and Sacraments. You have published many writers upon the Masse in your auctionary of *Bibliotheca Patrum*; as *Walafridus Strabo*, *Ino Corvosenſis*, and others named by mee in my Catalogue: all these professed our Faith, and received our Sacraments, and also our Scriptures. But as for your Creed, it was never professed in Baptisme; it is found in none of those Missals, nor in your *Ordo Romanus*, nor in any of those Expofitors of your Roman Masse for one thousand five hundred yeares. Let mee conclude with the words of *Vincentius Lirinensis*; The holy Church a diligent, and wary keeper of those Doctrines which were committed unto her, doth not change, adde, or diminish any thing therein; it doth not cut off any thing that is necessary, nor adde any thing that is superfluous; it doth not lose that which is proper to Christianitie, nor usurpe that which belongeth to other Sects of Religion in the world.

## CHAP. XIX.

*Fisher.*

1. **T**hat faith is affirmation, and not negation; by which rule it seemeth he would not have any negative propositions, although found in Scriptures to pertaine to faith. 2. That they that are in the affirmative, must prove, and not those who are in the negative; but which seemeth to follow, that a man who had time out of minde quietly possessed his land, or Religion, were bound to prove his right, before his upstart Adversary who denyeth him to have right, have given a good reason of his denyall. 3. That what was not a point of faith in the Primitive Ages, cannot after be a point of faith; as if there were not some points which were at first not held necessary to be beleaved even by Orthodox fathers, which afterward by examination, and definition of the Church in Generall Councils, were made so necessary to be beleaved, as that whosoever did not beleave them were accounted not Orthodox, but Hereticks. And 4, that the Anabaptist faith is that which is contained in Scripture and ancient Creeds: And the Anabaptist Church is a societie of men which professeth the faith contained in Scripture, and the ancient Creeds, as (if an Anabaptist may be Iudge) it will be held so to be.

*Rogers.*

Master *Fisher* hath in many pages written this Title, Master *Rogers* his weake grounds, where he spake not one word of my grounds, and here he doth passe over the most with silence, but he speaketh against some few of them. In my former answer, after my definition of a Protestant, I laid some few distinctions, or grounds thus,

I desire you to distinguish between matter } 1. Of discipline  
and  
2. Of Doctrine.  
Secondly, to distinguish between } 1. Doctrine accessory.  
and  
2. Doctr. fundamentall.  
Matter

Matter of faith consisteth not in discipline, but Doctrine, and that Doctrine not accessorie but fundamentall.

By this distinction I meane the same } 1. *Per se*  
which *Aquinas* doth by *res fidei* } 2. *Per accidens*.

These 3 distinctions passe without exception saving that he maketh mention of the second, } 1. Doctrine accessorie.

viz. } 2. Doctrine fundamentall.

As if he would overthrow it, but indeed faith nothing in the world against it, nor can; for it is the distinction of Saint *Augustine*, of *Bellarmino*, of all the Schoole, being the same with that of *Aquinas* in matters of faith

into *res fidei* } 1. *Per se*. } in themselves. }  
} 2. *Per accidens*. } or, accidentally. }

The words of *Aquinas*, are these, and thus cited by *Valen.* 2a, Tom. 3. d. 1. q. 1. p. 2. 5. 1. as an undoubted ground, or principle.

Lib. 4. de  
verb. Dei.  
c. 12.  
In Scripturis  
plurima sunt  
quæ ex se  
non perti-  
nent ad fi-  
dem.

*Habitus* } 1. *Per se, & primario respicit ea circa qua distin-*  
*fidei* } } *guuntur articuli fidei.*  
} 2. *Alias verò propositiones qua divinis Scripturis*  
} } *continenter respicit secundario, & per accidens.*

The habit } 1. In it self, and principally looketh upon those  
of faith. } } things which are contained in the Articles  
} } of our Creed.  
} 2. Vpon other propositions which are con-  
} } tained in Scripture, it looketh accidentally, and  
} } secondarily.

This is the Doctrine of the Reformed Church, *Non enim unius sunt forma omnia vera doctrina capita*, All heads of true Doctrine are not of one nature; Some are necessary to be knowne, which all men ought to receive as undoubted: there are others, *Quæ inter Ecclesias controversa, fidei tamen unitatem non dirimant*. Wherein particular Churches may dissent and yet not breake the unity of faith. Thus *Calvin Instit. l. 4. c. 1. n. 22*. I could cite *Luther*, and others, but I will onely cite Saint *Augustine*, who in his first booke against *Iulius Pelagius*, writeth thus, *Alia sunt in quibus inter se aliquando etiam doctissimi atque optimi Regula Catholice defensores salva fidei compage non consonant, et aliis alio de unare melius aliquid dicit*

*Faith is affirmation not negation.*

*& verius. Hoc autem vnde nunc agimus ad ipsa fidei pertinet fundamenta.*

There are other things wherein the most learned, and best defenders of the Catholicke Rule may dissent one from another, and one man speaketh better and more truly then another, upon the same subject. But this whereof we now speake belongeth to the very foundation of faith. Thus saith Saint *Augustine*.

This is the first of my grounds that he finds fault with, but not in that order as I placed them, but after two, or three other grounds of mine, which in mine answer, were placed after this. Thus he to puzzle the Reader, that he may not so easily perceive what he doth answer, what he doth not answer, never observes order. Yet I, that he may in nothing escape my hands, will follow him in his order, so that I must answer what he objecteth against this ground in the next Chapter.

My next ground was this.

I distinguish between	{	1. Affirmation.	}	In those Articles of our English Church.
		and		
		2. Negation.		

Our Negation is partly a traversing, partly a condemning of your novelties, and additions, and therefore no part of our faith: for no man will deny his owne faith. To this my Adversary doth thus reply.

*Fisher.*

*That faith is affirmation, and not negation; by which Rule it seemeth he would not have any negative propositions, although found in Scripture, to pertaine to faith.*

*Rogers.*

You inferre that in your conclusion, which is not in my grounds; I say that faith is affirmation, I doe not say that all that doth pertaine to Faith, is affirmation; I say that negations are no part of my faith: you say that negations doe pertaine to faith. *Non facis elenchum*, you inferre not my proposition in your conclusion with a contradiction; what you say, is not contrary to my grounds, for that may pertaine to faith,



faith, which is not faith; and that may pertaine to faith, which is no part of faith; as that may pertaine to Master *Fisher*, which is not Master *Fisher*, nor any part of Master *Fisher*. The button of Master *Fishers* doublet, doth pertaine to Master *Fisher*, yet I may not say Master *Fisher* is a button, or that this button is any part of Master *Fisher*. A joynd stoole may pertaine to Master *Fisher*, but I will not say Master *Fisher* is a joynd stoole. The distinction of matters of faith out of *Aquinas*, and others of that which belongs unto faith properly, from that which belongs unto faith accidentally, doth exclude those things which onely pertaine unto faith, from being faith, or any part of faith; You know Master *Fisher*, that *Aristot. 2a. Propositiones per se habent essentialem connexionem*: Man is *barilla*. that which he is of himselfe properly, and essentially, a creature, consisting of a humane body, and a reasonable soule; not that which is accidentall unto man, as to be blacke or white, to be a Musician, to be a Carpenter, to be a Fryer, or a Priest, a Jesuite, or a Dominican; These things are not man, nor any part of man. It doth not therefore follow, that because negations pertaine to faith, therefore they are faith, or part of faith. Your Argument from Scripture, if I should grant your *medium*, cannot inferre against my ground, altering part of faith, into that which pertaineth to faith. Your Argument in forme will discover it selfe to be a fallacie.

All propositions found in Scripture pertaine to faith.  
Some negative propositions are found in Scripture.

*Ergo*, (If you inferre against me, your conclusion must be thus) Negative propositions are faith, or parts of faith.

This is no Syllogisme, here are foure termes; there is that in the conclusion, which is not in the premisses: but if you would have all propositions that are in Scripture to be matters of faith, or parts, or points of faith, then I deny your *major*; you know there are many propositions in Scripture delivered by wicked men, yea, some by the Devill himselfe, As that which was spoken unto *Eve*, you shall not die. Whereas God told them they should die, if they did eate of the forbidden fruit.

Cap. 4.

fruit. And shall these be parts of your faith? will you beleeve the Devill when he speaketh against God? But of this I have spoken more fully before, proving the contrary to this out of your own men; Yet I will here adde some few reasons, to shew that Negations, or negative Propositions cannot be Articles of faith, or Principles of faith.

Lib. 1. p. 80.  
 Sec. 6. 23.

Aristotle doth prove by two Arguments, that an affirmative proposition is better then a negative.

First, because the affirmative is better knowne then the negative, for the negative cannot be knowne without the affirmative, but the affirmative may without the negative; as the habit may be defined without privation, but not privation without the habit; as seeing may be defined without any mention of blindness, but blindness cannot be defined without mention of seeing.

Lib. 2. 6. 3.

Secondly, Affirmation doth speake of being, Negation of not being; but being is better then not being. To the same effect in his bookes, *De Celo*: τῆς σιγήσεως ἀεὶ πλεον ἢ κατασκευῆς. Affirmation is before privation. He is the same man in his Metaphisicks, where he putteth Negations, *inter entiarationis*, which have no being in themselves: if no being, how can they be principles in any Science, much lesse in Divinitie? It is a true note of your *Suarez* upon the Metaphisicks, that *Mensura debet & nota esse, & certa: ut sit nota oportet, ut entitatem habeat; ut sit certa oportet, ut in indivisibili consistat*. That cannot be knowne which hath not entitie, reall entitie, faith your *Suarez*, when any Negation is knowne, of necessitie, we must first know that whereof it is a Negation. *Idem Suarez*

Prima prima  
 q. 72. 63  
 & secunda  
 secunde.

q. 79. 3.

Andreas Ve-

ga. Francisc.

Hist. Trid.

Con p. 1. 179

In Metaph.

23. 6. 7. 9. 6.

This is the Doctrine of your great Schooleman *Aquinas*: He was one of your greatest Divines, who said at your Councell of *Trent*, that no true Negative hath in it selfe, the cause of his truth, but is so by the truth of an affirmative. Negations as negations, *nullam omnino dicunt entitatem, sed solam absentiam ejus quod negatur*; they tell of no being, but onely an absence of that which is denied, faith your *Fonseca*.

Seeing then that Propositions of faith, are principles, and principles cannot be proved, by any thing that is before them, or better knowne then they; and that nothing can be known without

without reall being, and that negations are proved by affirmations ; how can they be Propositions, or principles of faith ? And lest you should wander in your Replie, I will presse two Arguments out of your owne men.

*Entia rationis non sunt principia in ulla scientia,  
Negationes sunt entia rationis.*

Suarez in  
his Meta-  
phys. in fine.

Ergo, *Negationes non sunt principia in ulla scientia, praesertim in Theologia.*

*Principia fidei habent causam finalem.*

*Negationes non habent causam finalem.*

Ergo, *Negationes non sunt principia fidei.*

Propositions of faith are foundations, and a foundation must be positive, or it will beare nothing upon it : go round about a building, and say a thousand times over, here is no stone, and here is no stone, and so all along, you will never lay a foundation ; Shall the Mason by saying, I will not lay this, nor that foundation, come and claime his wages ? Shall the Tyler by laying on no Tyle, say that he hath covered the house ? or the Carpenter, by squaring and joyning no Timber, build the Walls ?

The Articles of our faith are in the Apostles Creed, all affirmative and positive, there is not one Negation among them.

The question betwene us is about unwritten Traditions, Purgatory, Invocation of Saints, Transubstantiation, worshipping of Images, and the rest before alleadged out of *Paulus Secundus* his Creed ; all which I deny, and therefore are no Articles of my faith, for no man would deny his owne faith. All those we deny, we lay no such foundation, let them which have laid it, maintaine it. We are contented that Purgatory, Transubstantiation, worshipping of Images, Indulgences, &c. be buried in oblivion, and never mentioned amongst us, which we would not doe, if they were Articles of our faith, for all men ought to be ready to confesse, and professe their faith. It was truly written by one of your owne, Doctor *James Gordon* *Hanley* of *Scotland*, a Iesuite, that the whole Controversie betwene you, and us, is of the unwritten points of faith, which you affirme, and we deny : as for example, you affirme and

In Lib. de  
Traditioni-  
bus cap. 6. s.

*They which are in the affirmative must prove.*

believe Purgatorie, I doe not believe it; will you say now that Purgatory is a part of my faith? can that be a part of a mans faith, which he doth not believe? If I doe not believe it, it is not my faith, if it be my faith, I doe believe it so. You believe Transubstantiation, I doe not believe it, can this be a point of my faith? Your Schoole faith truely, that to believe is the proper, internall, inseparable act of faith, they goe together, they stand, or fall together: So that I wonder with what face, with what braine, you can say, or thinke, that those negations are points of my faith, and I say they are not? Yet lest you should not take my word, I will adde one reason more. I say with the learned of both sides, that faith is *habitus principiorum*, is that assent we give unto revealed principles. And that Negations cannot be principles, I prove thus.

*Arist. anal.*  
*Uscp. cap. 3.*  
*6. 21.*

*Principles depend upon no precedent prooffe.*

*Negations depend upon precedens prooffe.*

*Ergo, Negations are not Principles.*

Both propositions are *Aristotles*. Now let us see what he next misliketh in my grounds.

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CHAP. XX.

Fisher.

**M** After Rogers framed to himselfe false Rules. First, that faith is Affirmation, not Negation. Secondly, That they which are in the Affirmative must prove, and not those who are in the Negative.

Rogers.

In my former answer, I said thus, In points of faith I like Master Fishers Rule, That they that are in the Affirmative must prove. It was Master Fishers Rule proposed by him, admitted by me: for these were his words in his first Paper, Master Fisher undertooke to defend the negative part, so it did belong to his Adversary to prove the affirmative. Why now doe

doe you say that Master Rogers doth frame false Rules to himselfe? This is Master *Fishers* Rule, framed by him, approved by mee. It was a Rule that your Doctor *Cole*, and others stood upon in the Disputation at *Westminster*, as Bishop *Inel* often layes to his charge. Let us adde one more of your men, the forenamed *Andreas Vega*; No Proposition was ever false, but because another is true: neither can the falsitie of the one be knowne, but by him who knoweth the truth of the other. Therefore the opinion of the Lutherans cannot be condemned of Hæresie, untill the opinion of the Church be set downe; *loco supra citato*. Let us see what good reason Master *Fisher* bringeth to overthrow this Rule.

*In Historia  
Coacil. T. id.  
Per natu-  
ram, factum  
negantis  
probatio  
nulla. 6. 7 5.  
cap. 2.  
Negatio-  
num non  
sunt cause.  
gl. ibidem.*

Fisher.

*By this it seemeth to follow, that a man who time out of mind, quietly possessed his Land or Religion, were bound to prove his right before his upstart Adversarie (who denieth him to have right) hath given a good reason of his deniall.*

Rogers.

Even as the Wheel-barrow goes to rumble, to rumble, so Doctor *Eld. W.* owes mee two Shillings. His similitude and yours held much alike, Master *Fisher*. And yet, if your similitude were good, *Symbola non sunt argumentativa*: Similitudes are no proofes, they illustrate and cleare obscurities, if they be good and apposite; otherwise, they doe more hinder the understanding, then helpe it. Who doth strive with you about the possession of any thing that is controverted betweene us, to take it from you? Would wee take from you to our selves? Or doe we challenge any right, title or portion in your unwritten Traditions? your invocation of Saints, Purgatorie, Indulgences, and the rest of your new Creed? No such matter: we disclaime from them; we leave them to you: wee say they are yours, yours in possession, yours in proprietie of title, take them, hold them, hugge them in your armes, and thinke as well of them as the old Ape did of her yong one, when she presented him before the Lion, as the goodliest, prettiest, fairest yongling amongst all

*There can be no new Articles of Faith.*

the beasts of the field. Wee in the meane time smile at your folly, and laugh at such bables; take them unto you, father your owne children, they looke as like you as the yong Ape did the old. Now let us see what is next?

Fisher.

*The third false Rule framed by Master Rogers is, that what was not a point of Faith in the Primitive Ages, cannot after be a point of Faith.*

Rogers.

This Rule was not framed by mee, but it was the Rule of *Vincentius Lirinensis*, and so alleaged by mee in my Answer, confirmed also by their great Schoolman *Aquinas*, and something then cited out of both, thus:

*Religion, or points of Faith are without addition, as Lirinensis saith. Imitetur animarum Religio rationem corporum, quæ & quot parvulorum membra tot viro- rum, &c. And as Aquinas saith;*

*The Articles of Faith doe grow, quoad* } 1. Explicationem,  
non  
2. Substantiam.

*That which was no point of Faith for the first 1200 yeares, could be none afterwards; ut supra Vinc. Lirin. & Aquin.*

*But Transubstantiation was no point of Faith before the yeare 1200. Scotus.*

*Ergo, Transubstantiation is no point of Faith.*

To all this, contained in my former Answer, is no Reply made: the Authoritie and saying of *Lirinensis*, *Aquinas*, *Scotus*, together with my Argument, are past over with silence, but supplied with two or three fallhoods; 1, by saying that I framed that Rule which was framed 1200 yeares at least before I was borne. 2, By calling that a false Rule, which was received without controll, no learned man having the face to denie it, till the lame *Laiola* furnished the world with audacious Jesuits: for never was there a new Creed made before the Councell of *Trent*. But let us see what

what reason hee hath to denie this Rule? His words are these:

Fisher.

*As if there were not some points which were at first, not held necessarie to be believed by orthodox Fathers, which afterward by examination and definition of the Church in Generall Councils, were made so necessarie to be believed, as that whosoever did not believe, were accounted not Orthodox, but Hereticks.*

Rogers.

A Boy that wanted a couple of Verses to make up his full number, desired one of his fellowes to helpe at a pinch, no matter whether it were to the Theme, no matter whether they were good or no, so they fill'd up the Paper, made up the number: I care not (saith he) though they be all botches, for I hope they will never be read. One of his fellowes, to helpe him at his need, made this Verse:

*Semper, quotidie, sic, jam, nunc, atq; profecto.*

To which another added,

*Edepol, ecce, quidem, scilicet, inde, procul.*

My Adversarie at the first made a short weake Answer to what I had written, such as gave no satisfaction to his owne side: (for so Master *Waterhouse*, who brought mee that Answer, told mee.) Being afterwards called upon to make a more full and more satisfactorie Answer, either by himselfe, or some other of his fellowes, made up this, not so full as he should, for hee passeth by more then halfe my grounds and Arguments with silence. And that which hee hath answered is botched up with impertinencies and fallacies, a great manie of those botches I have shewed before: as, *Who doth not see? I doe not see: Master Rogers may grant: If Master Rogers doe grant: I see no reason why he should not grant, &c. And here to my grounds, by which it seemeth hee would not: To my first ground, by which it seemeth to follow: To my second ground, as if there were not some points, &c. To my third ground, and to the fourth: As (if an Anabaptist may judge) it will be held so to be: And to my fifth: Hee may be yet further allowed to reject, &c.* Here is neither granting, nor denying, nor distinguishing,



*Arist. in E-  
lench.*

ing, nor arguing, but all is *Seeming*, and, *As if it were*; all concurring to make his learning Sophistrie, and himselfe a Sophister; ἐστὶ δὲ ἡ σοφιστικὴ φανομένη σοφία ὅτι μὲν. καὶ ὁ σοφιστὴς, ἡγε-  
ματίας ἀπὸ φανομένων σοφίας ὅτις βέβαιον. Sophistrie is seeming wisdom, and a Sophister is hee that seeketh for gaine by seeming wisdom, whereas there is no such matter: and where hee seemeth to argue, it is but the contentious dis-  
course of a Sophister, ἐπιστολὴ λόγων ἐκ τῆς φανομένης ἐν δόξῃ συλλο-  
γιστικῇ; consisting of nothing but seeming probabilities, as I have shewed in all instances which I have met with yet, and so will in this. My third ground was, That what was no point of Faith in the Primitive Ages, could be none after-  
wards; *ut supra Vincentius Lirinensis, & Aquinas.* What faith hee to this? doth hee grant it? doth he distinguish? doth he denie it? No grant, no distinction, no direct deniall, for that hee dares not, least hee should denie that ancient Father, and his great Schoolman: yet hee faith something against it, or rather maketh as if hee would. Hee faith, that some points were defined by Councils, and so made necessary to be be-  
lieved, which before were not held necessary, even by ortho-  
dox Fathers: *Ergo*, The Church may make new points, or Articles of Faith.

*Artic. 27.*

*Artic. 20.*

His Argument and his Antecedent be both false; his Antecedent is ambiguous: for to believe, may signifie an act ei-  
ther of humane Faith, or religious divine Faith. If hee un-  
derstand believe in the first sense, I grant his Antecedent, *viz.*  
That wee are to give great credit unto the Decrees and Defi-  
nitions of Generall Councils; but yet inferior to that credit  
wee give unto the Word of God, because he is Truth it selfe,  
who cannot erre, and they are men who may erre. And  
therefore to take this, *viz.* That the Definitions of Councils  
are Articles of Faith, thence to prove that wee have new Ar-  
ticles of Faith, besides those of the Primitive Church, is *Pe-  
titio principii*, a begging of that for granted, which he knowes  
wee denie: it is the Doctrine of our Church, that Generall  
Councils may erre, and that the Church ought not to in-  
force any thing to be believed for necessitie of salvation.  
Whereas you say, the Decrees of Councils are held ne-  
cessary,

cessarie, there is a two-fold necessitie of different degrees:

1. { *Necessitas medi.* }
2. { *Necessitas præcepti.* } This later may belong to the Decrees of Councils, not the former.

Here you might have { 1. Doctrines of Faith.  
remembered my distin- { 2. Doctrines of the Church; &  
ction of { 3. Doctrines of the Schoole.

Definitions of Councils are Church Doctrines, not Doctrines of Faith; and therefore have an inferiour necessitie, without the knowledge whereof a man may be saved: and thousands were saved before those Councils were heard of; but no man can be saved without the Doctrines of Faith, knowne and professed by himselfe, if hee be in yeares of discretion, or by his Parents and Sureties if hee be a child.

Whereas you say, that those that refuse the Decrees of Councils, are accounted Hæreticks; and take this for granted, that so you might inferre an addition to Articles of Faith, is the like begging of a *Medium*, as the former: you know wee doe not so define an Hæreticke; for with us hee is an Hæreticke, who denieth the Articles of the Christian Faith: and so hee is defined by the most learned of your side, holding that Hæresie doth directly, and principally dissent from the Articles of Faith. So *Aquinas*, That Hæresie is opposite to Faith. So *Widrington*, a Priest of your owne, *Præfat. anterespond. Apol. pro jure Princ.* But with you and your Pope, all things are Hæresies which you like not; as *Paul* the second did pronounce them Hæreticks, who should from that time forward, in earnest or in jest, mention the name of *Academic*: did I thinke this Decree of your Pope were of force, being an *Oxford* man, I should be very sory for my selfe and others, who in our oracles doe stile our Auditors by no name more frequently then *Academici*. If you had ever thought your Answer should have beene read, you would never have written upon the top of your Leaves, *Master Rogers his most weake grounds*, where there is no mention made of his grounds; and, *Most weake Arguments*, where you make no answer at all to my Arguments, and give no instance to those Arguments which cannot be answered without in-

*Tuel in his  
view of a  
seditious  
Bull.*

*platina in  
vita Paul  
7.*

*The Roman Church a diseased member.*

stances, nor passed by many Arguments and grounds without any mention of them; and those you mention, to passe them over with, *It seemeth*, to the first; *Seemeth*, to the second; *As if*, to the third; *As if*, to the fourth; *Hee may be yet further allowed*, to the fift; whereof I am next to speake.

Fisher.

*And fourthly, that the Anabaptist Faith is that which is contained in Scripture, and the ancient Creeds; and the Anabaptists Church is a societie of men, which professeth the Faith contained in Scripture, and the ancient Creeds: as (if an Anabaptist may be judge) it will be held so to be.*

Rogers.

I will grant, that the Anabaptist is a member of the visible Church, *Ecclesia vera, quamvis non sana*: and that Church to have beene alwaies in Ages whereof hee is a member; yea *Membrum verum, quamvis non sanum*, a true member, though a diseased, as a goutie foot of a man, that is otherwise in health, and sixtie or seventie yeares old, is a true member, though not a sound member of that body which in all other parts is sound; and this foot thus gouty, though it became gouty but within a few daies before, may truly say, that that body whereof it is a member, hath beene 10, 20, 30, 40, 70 yeares the very same body which now it is, the very same essentially, though not accidentally; still a body, and still the same body, though sometimes more healthy then other, and in some parts more sound then other. Now Master Fisher, to what end is your great discourse of Anabaptists, seeing I grant him to be of the Church? If hee be such a one as you suppose him, who agreeth with mee in all things else, viz. in the Scripture, in the Creed, in the Sacraments, in the essence of the Sacraments, in their matter and forme, in their force and efficacie; onely differs from mee in the circumstance of time, namely, when Baptisme is to be conferred, and bestowed upon Children of Christians, whether before, or after they are come to yeares of discretion.

CHAP. XXI.

Fisher.

**A**ND fifthly, That having distinguished Faith (as Master Rogers doth) into Doctrines fundamentall, and necessary, and Doctrines not fundamentall, but accessory, or not necessary: hee may be yet further allowed to reject all Church authoritie, and not to be satisfied with what is taught by any Church, ours or his owne, (as Master Rogers confesseth hee is unsatisfied) and consequently being left to his owne libertie, may apply this distinction as hee shall please, accounting onely that to be necessary which hee listeth so to account. I wish, I say, that such an Anabaptist were imagined, and that Master Rogers were to be his opponent: That it might be seene whether this Anabaptist could not as well by these aforesaid Rules, Definitions and Distinctions, affirme, prove and defend his Faith and Church to have beene alwaies visible, against Master Rogers; as Master Rogers doth, or can by his Rules, Definitions and Distinctions, affirme, prove, and defend the Protestant Church to have beene alwaies visible; against Catholicks: or whether Master Rogers could better convince such an Anabaptist not to have the ancient Faith, or not to be a member of the continuall visible Church, then a Catholicke can convince Master Rogers.

Rogers.

Concerning this Distinction, I have spoken afore, that some Doctrines are more necessary then others: now let us see whether this man saith any thing against it, and what it is. I doe not find hee doth denie it, or grant it: so that I know not what hee meanes by the words following, viz. *He may be yet further allowed to reject all Church authoritie, and not be satisfied with what is taught by any Church, ours or his owne (as Master Rogers confesseth he is unsatisfied.)* First, you mightily falsifie this Parenthesis upon mee, my words were these; I doe confesse, that none of your side or ours have given me full satisfaction in this point: what are *res fidei per se?*

And in the words next going before, I said thus; Master Fisher, I desire you also, for the avoiding of confusion, to deliver your opinion: Whether all the Affirmative Doctrines of the Councell of *Trent*, are matters of Faith *per se*, fundamentall, and necessarie to be held for salvation *sive explicita*. I speake *de adultis quibus facultas datur discendi*, who being come to yeares of discretion, have capacitie to learne.

This much in my first Answer; to this my request he makes no reply; either hee is ignorant, or dare not expresse whether all the affirmative doctrines of his Councell of *Trent*, are matters of Faith, and necessary to be knowne and believed: though I then told him I proposed this question, as desirous to learn. This much concerning my question, and my request. Now to my Assertion, *viz.* That none of his side or ours, hath given me full satisfaction herein: he hence infers, that I am unsatisfied without any limitation; or if wee will looke backe beyond the Parenthesis, as if I were unsatisfied in that which is taught in any Church, ours or his. This is the right fallacie, *a dicto secundum quid, ad dictum simpliciter*: I said I was satisfied by none of theirs or ours, in the instances of one distinction, what Doctrines were to be reduced to either member of the Distinction, namely, what Doctrines were necessary, what not necessary; what was fundamentall, what accessory; what matter of Faith properly, what accidentally: and hee would traduce mee, as if I were unsatisfied in all other Doctrines; this is the Devils Logicke, Master Fisher, who is the father of lies, to say I confessed that I never did. As well I might prove that you have never a nose on your face, or that you are blind, thus:

M<sup>r</sup>. Fisher hath never a Nose on his breast.

Ergo, M<sup>r</sup>. Fisher hath no Nose.

As you say, Master Rogers doth confesse hee is unsatisfied in some things belonging to one distinction.

Ergo, Master Rogers is unsatisfied in any Doctrine.

Or thus:

M<sup>r</sup>. Fisher doth confesse that hee doth not see why Master Rogers may not absolutely grant his fourth Proposition.

Ergo,

Ergo, *Master Fisher doth confesse he doth not see.*

Master *Fisher*, I am satisfied in the doctrines of my faith, in the doctrines of my Church, in the truth of ours, and the falshood of yours : as that I desire to die rather then receive your faith, or forsake any of mine ; and I doe hold your *Roman* Church the most corrupted, erroneous, usurping part, or member of the Christian Church, that is in the world.

I distinguished between doctrines of { Faith,  
the Church,  
and  
of the Schoole.

These latter being private opinions of men in distinguishing, defining, or arguing, being neither contained in Scriptures, nor delivered by the Church, I might be unsatisfied in, and the rather, because the greatest Writers of your side, and ours, doe vary herein, or speake indefinitely, which is no resolution. *Thomas secunda, secunda, quest. 2.* laying one thing, *Ockham*, another, and *Valenza* differing from both, *Tom. 3 disp.*

1. 9. *Bellarmino* speaking indefinitely ; some things in the Doctrine of Christianity, as well belonging to faith as manners, are simply necessary to all men that will be saved ; such is the knowledge of the Apostolicke Creed, of the ten Commandements, and of some Sacraments, *nonnullorum Sacramentorum*, not defining which, and giving small satisfaction, with his *individuum vagum*, of some Sacraments, not telling which ; so also amongst our Writers, *Calvin*, *Hooker*, Doctor *Field*, Doctor *Usher*, doe all thus distinguish, but when they come to expresse what belongeth to either member, they doe not all speake alike. *Calvin. Institut. l. 4. cap. 1. n. 12.* faith some things are necessary for all men to beleeve, as that there is one God, that Christ is God, and the Sonne of God, that our salvation consisteth in the mercy of God, & *similia*, and such like ; This word *similia* leaves it undetermined.

*Hooker* holdeth these three to be fundamentall, necessary, and essentiall unto the Church, one Lord, one Faith, one Baptisme, but under that of faith, he understandeth as necessary the Articles of the Apostles Creed ; so that he, and Doctor *Usher*, differ very little, or nothing at all. Doctor *Field* is somewhat

more full in his third booke of the Church, the fourth Chapter; yet not in reall addition but in explication, so that they all receive the distinction which you would seeme to reject: as if the admitting of that distinction did infer a libertie to reject all Church authority, and not to be satisfied by what is taught by any Church. How this doth follow, I know not, I thinke it is as farre from due consequence, as to say, I have my poake full of plumbes, therefore that is the way to London. It is my hard hap to meet with an Adversary which hath so little honesty, as to falsifie my words, so little learning, as that he hath not, and it seemes he cannot frame one Argument. I am loath to take the paines to adde forme to such rude matter, to draw the line of reason, and measure with rules of Art, such rotten stufte, such incoherent disjoynted speeches, as that himselfe was afraid to insert the note of illation, <sup>a</sup> therefore, but I will doe it for him.

a Ergo.

*Master Rogers hath distinguished betweene Doctrines fundamentall, and necessary, and Doctrines not fundamentall, but accessorie.*

Ergo, *Master Rogers may be further allowed to reject all Church authority, and not be satisfied with any Church Doctrine.*

*Negatur Argumentum*, Master Fisher, for if it be a good Argument, let me urge it thus;

*Aquinas, Occham, Espenseus, The Master of the Sentences, Bonaventure, Durandus, &c. a world of Schoolemen, and other Writers doe make the same distinction.*

Ergo, *Aquinas, Occham, Espenceus, the Master of the Sentences, with the Schooles in generall, are allowed to reject Church authoritie, and Church Doctrine, if the Argument were true, thus it must follow.*

I was so farre from accounting that to be necessary, which I list so to account, as that I desired of you my Adversary to be informed, and directed herein.

Whereas you object, that an Anabaptist might prove his Church to have been alwayes visible by my Rules, definitions, and distinctions, is most untrue: one of the Rules or Medium, by which I did prove my Church, was Antiquitie, Universality,



verſality, and Conſent ; will you grant that this *Medium* doth agree to the Anabaptiſt in that point , which eſpecially gives him that name , viz. in denying Baptiſme to children ? It ſeemes you have little regard what you ſay, that you will thus ſtrengthen the Anabaptiſt in his error, as if he had Antiquity, Vniverſalitie, and Conſent, for his excluding children from Baptiſme. Or if by his negative, he put me to prove the affirmative, that children are to be baptizd, I will prove it by the teſtimonies of Antiquity, Vniverſality, and Conſent. But I am not now to deale with Anabaptiſts, but with a Papiſt.

C H A P. XXII.

*Fisher.*

**F**Or proote whereof, let it be ſuppoſed that Maſter *R -*  
*gers* could ( as he cannot ) produce out of Scriptures,  
and Fathers, other Writers in all Ages as many, and  
as plaine, and repugnant affirmative ſentences againſt the ne-  
gative Doctrines of Anabaptiſts, as Catholickes ordinarily doe  
agaiſt Proteſtants negatives : And then I aſke Maſter *Rogers*,  
Whether this Anabaptiſt may not ( as uſually Proteſtants do )  
take one, or other exception either of Argument, or Booke, out  
of which the ſentence is cited, as if it were not undoubtedly  
Canonicall, or Authentick, or againſt the Translation, or  
Transcript, or Printed Copie, as not certainly knowne to be  
conforme to the firſt Antographon, or Originall, or againſt the  
interpretation, and ſenſe of the words, or the conſequence ga-  
thered out of them, as if ſome other ſenſe were intended by  
the Authour. Or if none of theſe exceptions can be made, whe-  
ther he may not at leaſt ſay, that it is not the faith, or conſent  
of all Antiquitie, which doth hold ſuch an affirmative, contra-  
ry to his negative Doctrine, but onely the opinion of ſome  
one, or few, whiſt others hold the contrary, or ſeeme doubt-  
full. Or if it be ſhewed to be the generall Doctrine of all who  
had occaſion to write of that matter, without any one teaching  
contrary, whether he may not deny the point to be fundamen-  
tall, and ſay, that they differ not from him in Doctrine neceſſa-  
ry,

*An Anabaptist not so bad as a Papist.*

ry, but onely in Doctrine accessory, and that notwithstanding this difference, they may, and are possessors of his faith, and members of his Anabaptist Church.

All this doubtlesse he may say, and so defend ancient Fathers to be of his Faith and Church, as well as Master Rogers can defend them to be of his faith and Church. Neither can Master Rogers disprove what the Anabaptist averreth, but with the same breath he disproofeth his owne Booke, and maketh it appeare to every judicious Reader, that he neither can truly name, soundly prove, nor in any good sort defend either the Ancient Fathers, or any other Orthodox whom he nameth, or any lawfull Pastors, or others, Catholicks, or Hereticks before *Luther*, or indeed *Luther* himself, to have held the entire Protestant faith; for if all Protestant Doctrines, which be different from the faith of the *Roman* Church, may be called Doctrines of Protestant faith, it may be evidently shewed, that none of the aforesaid did in all points of faith agree with the *English* Protestant Church, whose Ministers are bound to subscribe to the 39 Articles above mentioned.

*Rogers.*

All this wilde discourse is to overthrow my Grounds, by shewing that they may agree with an Anabaptist, who, as he supposeth, is not of the visible Church, & taketh it as granted by me, wherein he is deceived. For I hold the Anabaptist, though I condemne his errour in denying Baptisme unto children, to be a member of the visible Church, though diseased as the Papist is, and lesse diseased then he: his Argument which cometh from him as a Beares Whelpe, or worse (for ever it wanteth some principall limme) being formed, is this.

*Those are no true Gounnds, Distinctions, Definitions, or Arguments, an Anabaptist may prove himselfe to be of the Church.*

*But by Master Rogers Grounds, Distinctions, Definitions, and Arguments, by which an Anabaptist may prove himselfe to be of the Church.*

*Ergo After Rogers Grounds, Distinctions, Definitions, and Arguments, are no true Grounds.*

I deny

I deny his *major*, which he taketh as granted, committing his old fallacie of *Petitio Principis*, begging, and supposing that for a *medium*, and principle which is denied, or at least questioned: and spends himselfe wholly in proving the *minor*, which I grant, not for any prooffe that he brings, but for divers other reasons which I can allcadge, as namely these amongst others.

*An erroneous opinion in matters of practise and morall precepts, doth not exclude out of the visible Church, but error in matters of faith.*

*The error of the Anabaptist is in matters of practise, not in matters of faith.*

Ergo, His error doth not exclude him out of the visible Church.

They do not deny Baptisme, nor any thing that is substanti- all in Baptisme, but onely erre in a circumstance of time, deny- ing that unto children not absolutely, and for ever, but untill they come to make profession of their faith.

Shall this exclude them, and their Children out of the Church, and why? because by this delay, many children dying without Baptisme, as you suppose are damned, but I deny. If the delay of seven or eight yeares for Baptisme, doe exclude them out of the Church, because many thereby are deprived of Baptisme, then a shorter delay of fourty daies, or eighty daies, should exclude men out of the Church, because many children may die at twenty or thirty dayes old, and yet we know many Churches in the world, as the *Coptic* in *Egypt*, doe not bap- tise their children before the fourtieth day, though they should die without Baptisme. The *Maronites* whose *Patriarch* resi- deth in *Syria*, Baptize not their male children till fourty dayes, nor their female till eighty dayes after their birth.

He was a Pope of *Rome* which commanded, that Baptisme should not be ministred at any other time then at Easter, and Whitfontide, and can we thinke but that many children in the meane space did die. *Socrates Scholasticus*, testifieth, that in *Theffalie*, by reason of deferring of Baptisme untill Easter, it happened that many, yea, the most dyed before Baptisme. Your *Gregory de Valenza*, doth confesse, that in the Primitive Church

Th. a. l. c.  
lib. 7. p. 1.

c. 5.

So Tb. ibid.

c. 6.

Leo primus.

Hist. Eccl.

. 3. c. 21.

Tom. 4. diff.  
4. puncto. 4.

many holy, and godly men did deferre their Baptisme for a long season.

*Disp. de Sā-  
cramentis  
Tom. 1. Con-  
cil. in decre-  
tis Leonis  
primi Can.  
6.*

And your *Snarez*, and *Binus* doe say, that the former cus-  
tome of the Church, and Decree of Pope *Leo*, were changed  
by the Church, because of the danger which by so long delay  
did ensue.

If therefore the Anabaptist bee excluded from the  
visible Church, because of the danger which by delay of Bap-  
tisme, doth ensue to children; Then Pope *Leo* the first for De-  
creeing a delay of Baptisme, with the like danger, and a great  
part of the Christian Church, for observing the same, were ex-  
cluded out of the visible Church. This was it you should first  
have proved, that the Anabaptist is out of the Church afore  
you tooke it as a premise, or undoubted Proposition, thence to  
inferre a Conclusion; let me propose the Argument againe in  
that forme which you most affect with Ifs and Ands.

*If Master Rogers Grounds be true, the Anabaptist re-  
ceiving the Scriptures, Apostles Creed, and agreeing with  
the Protestants in all things, saving this, that he will not  
Baptise children, is of the Church.*

*But such an Anabaptist is not of the Church.*

*Ergo, Master Rogers Grounds be not true.*

*Negatur minor*; you have not spoken one word to prove  
that such an Anabaptist is not of the Church, which till you  
prove, your conclusion cannot follow; all that you say is in  
proofe of the *major* which I grant.

Whereas you say, and would have it supposed, that I cannot  
produce as many proofes against this Negative of the Anabap-  
tist, as the *Romanists* doe usually produce against Negatives, is  
most false; for instance, if you will bring me one Author for  
your halfe Communion, your Transubstantiation, the Bookes  
of *Machabees*, to be Canonically; in all which you are Affirma-  
tive, and I Negative; I say, if you bring one Author in the  
first 300 yeeres for these your affirmatives, I will bring three  
to one for our Affirmative of Baptizing In the same time.

I will produce for this my affirmative, Antiquity, Univer-  
sality, and Consent; doe you the like for your Affirmatives,  
and

*Irenæus,  
Origen.  
Cyprian.  
confessed  
by Bellarm.  
lib. 1. de bap-  
tism. cap. 8.*

and I will be of your Church. All the rest of your frivolous chat, concerning the Annabaptist, what he may say, what exceptions he may take against Authors, against Translations, is nothing against any thing that I have written, you name no Authors, you name no particular exceptions. So you cavill againe with my distinction of Doctrines fundamentall, and doctrines accessory, not being able to produce one Argument against them; and ignorantly, or impudently deny a destination delivered by Saint *Augustine*, received by your great Schoolman *Aquinas*, by your great Iesuites, *Bellarmino* and *Valenza*, acknowledged by the Divines of our Church, as I have formerly shewed out of these Authors, and the thing doth manifest it selfe, doe not some things that are contained in Scripture more neerly concerne our salvation, then others? Can any man be saved without knowing Christ to be the Saviour of the world? And may not a man be saved without knowing that *Iacob* loved *Rachel* better then *Leah*? Or that *Pharaoh* dreamed of fat and leane Kine? To what tends your Schoole distinction;

Of } 1. *Fides explicita.* } of necessitas. } 1. *Medii.* }  
       &  
       2. *Fides implicita.* } 2. *Præcepti.* }

And their large disputes, what are to be beleevd, *necessitate medii*, without which a man cannot be saved; and what *necessitate præcepti*, things that they ought to beleve, and offend if they doe not, but not with so great danger, as if they beleve not the former: What meane these two Distinctions? and that which I cited out of *Aquinas*, and by which I explicated my owne distinction of fundamentall, and accessorie, I meane

*res fidei* } *Per se.*  
               } *Per accidens.*

If this be answering to except against the Grounds of Fathers, Schoolemen, Iesuites, and reformed Divines, without framing one Argument against them, it is easie answering indeed.

Whereas you say that none of the Authors by me alleadged, not *Luther* himselfe held the entire Protestant Faith, is untrue: and you bring no prooffe, but a false supposition, that all Pro-

*Mr. Fisher denieth what is granted by both Churches.*

testant Doctrines different from the faith of the *Roman* Church, may be called Doctrines of Protestant faith, this I formerly denied, and you bring no reason to the contrary, yet still you urge it as your onely *medium*, or principle. I have shewed you reasons to the contrary, which when you answer, I will at *Pauls* Steeple, one thing which I delivered in my first Answer, maketh it cleare: the question betwene you and me, is of Transubstantiation, Invocation of Saints, Purgatorie, Indulgences, worshipping of Images, &c. Which you affirme I deny, and therefore they are no points of my faith, for no man would deny his owne faith, I will reduce it into forme.

*No man will deny the points of his owne faith.*

*But we Protestants deny Transubstantiation, Invocation of Saints, Purgatorie, and all your new Creed.*

*Ergo, Neither Transubstantiation, nor Invocation of Saints, nor Purgatory, nor any part of your new Creed, are points of Protestant faith.*

And they being your faith, you are bound by the rule of *Saint Peter*, to give an account of your faith, *1 Pet. 3, v. 15.*

## CHAP. XXIII.

*Fisher.*

**U**T if all Protestant Doctrines which be different from the *Roman* Church her faith, be not Doctrines of Protestant faith, I require Master Rogers to shew me which (in particular) be, and which be not Doctrines of Protestant faith, that it may be discerned, who did, and who did not hold the Protestant faith, and that withall he give me a substantiall ground well proved out of Scripture, why those particular points which he shall assigne, are points of Protestant faith, rather than others, contained in the 39 Articles; If he say (as he hath already seemed to say) that none of their negative Doctrines pertaine to their faith, and that all which is affirmed by Protestants is affirmed by *Roman* Catholics, and that this affirmative Doctrine onely doth pertaine to faith,

faith; it will follow that Protestants have no faith different from *Roman* Catholikes; out of which it will follow that those *English* Protestants, who shall hold some of the 39 Articles, and deny the rest, may be said to have no faith different from those which subscribe to all the 39 Articles; which last Consequence, if Master *Rogers* grant, I aske why the booke of the Canons doth excommunicate *ipso facto*, such halfe Protestants? Why doe their Bishops imprison them as Hereticks, and not account them members of their Church? And why may not *Roman* Catholikes, by as good, or better right account Protestants (who deny so many points defined in both ancient and recent Generall Councils) to be Hereticks, excommunicated, and no members of the ancient, and present Catholike Church.

*Rogers.*

That which you require heere, I performed in my first Answer in my definition of a Protestant, or else it had been no good definition, had it not contained all that is essentiall, this you know well enough, but because you have nothing to answer, you will demaund the same question againe. Looke into my definition, there you shall finde it; and I made the same request unto you for a definition of the visible Church, and what points you hold to be fundamentall; to which you make no answer at all.

I there also undertooke to prove all our Affirmations which you deny, so you doe the like, by your Affirmations which we deny, my words were these in my former answer.

*Rogers in his first answer.*

In all these I defend the Negative; and so it doth belong to you to prove the Affirmative, which when you shall doe by testimonies of Writers in all ages, I will yeeld unto you: for you proving the Affirmative, the Negative will fall of it selfe, as for example; The first instance of Negation in our Articles, is part of the sixt Article concerning those bookes, of *Esdras, Tobit, Iudith, &c.* which we receive not for Canonically: you doe, the prooffe is on your side.



Master Fisher will not expresse his owne faith.

What I require of you I will performe on our side, whatsoever is affirmative in our Articles; I will maintaine to be affirmed, and taught in all Ages, as the 1, 2, 3, 4, 5, Articles, the Affirmative part of the 6, the 7, 8, and so in the rest, or I will yeeld unto you.

Give me instance what Affirmation of our Articles you deny, and I will prove it in all Ages. And I desire you to set downe withall, which of your affirmative Articles you receive, and whether we agree in the Articles of the Creed, or not.

I will doe the like by you, and give you an instance in our Affirmatives, Shew me who in every Age did receive the bookes of *Esdras*, *Machabees*, *Tobit*, *Indith*, &c. for Canonically in the 1, 2, 3, 4, Centurie of yeares; This is one of the first points of your Tridentine faith.

Master Fisher, I desire you also for the avoiding of confusion to deliver your opinion; whether all the Affirmative Doctrines of the Councell of *Trent*, are matters of faith *per se* fundamentall, and necessary to be held for salvation, *sive explicita*? I speake, *de adultis quibus facultas discendi datur*, Thus farre in my former Answer, to which you have made reply; you have neither shewed which of our Affirmative Articles you deny, nor which you receive, nor have you proved one Instance I gave of your Affirmatives, nor as much as expressed what you hold for matters of faith, but dissembling all this, passe it over with silence; unlesse you had thought as the Boy did by his bodged verses, that what you wrote would never be read, but that men would reade the Titles, and number the Pages, and there finde written over head, *Master Rogers weake Grounds*, *Master Rogers weake Arguments*, would take the rest upon trust; would you ever have put Pen to Paper, and yet in matters of Controuersies, never expresse what your selfe held; nor tell us, being requested, what your owne faith is, or to give a reason of your owne faith; nor to define your owne Church: And answer formally, and punctually to no one Argument, and frame no one Argument of your owne; *Hominis est vehementer abutentis & otio, & literis*. That a man should offer to write a Tract, and that in so sacred a profession,

as Divinitie, and that in a question of so high a nature, as these are, what is the Christian faith? what is the visible Church? and herein not answer one question, not to bring one Distinction, or Definition, or frame one Argument in forme, or like a Scholler, is a mispending of time, wasting of Paper, and abusing the very name of Learning. Divinity, as all other Sciences, consisteth of Principles, and Conclusions; the Principles received on both sides, are the Scriptures (to which you would adde unwritten Traditions) you bring not one place of Scripture to maintaine those Affirmative Tenents of yours, which we deny, you account Articles of faith. And as for Theologicall conclusions, you inferre none; you frame no Argument, you make no Syllogisme, you give no reason of your faith, though Saint *Peter* require it whom I thought of all the Apostles you did most respect; what shall we thinke then, but that you have neither Scripture, nor reason for your faith, I meane in your new Creed in which you dissent from us.

Fisher.

*I require withall that he give me a substantiall ground well proved out of Scripture, why those perticular points which he shall assigne, are points of Protestant faith, rather then others contained in the 39 Articles; if he say (as he hath already seemed to say) that none of their Negative Doctrines, pertaine to their faith, and that all that is affirmed by Protestants, is affirmed by Roman Catholics, and that this Affirmative Doctrine onely doth pertaine to faith, it will follow that Protestants have no faith different from Roman Catholics.*

Rogers.

He calleth unto me to distinguish between points of Protestant faith, and other points contained in the 39 Articles and yet in the next word he is faine to confesse that I distinguished (if he say, as he hath already seemed to say) that none of their Negative Doctrines, pertaine unto their faith. This I had delivered in my first Answer, and yet he still calleth for it, yet he must mince it a little, and say, I seemed to say;

*They which are in the Affirmative must prove.*

say; so great a friend he is to seeming, that he will never leave it, knowing it to be essentiall to the definition of Sophistry, and a Sophister.

You might have left out your seeming, and written plainly that I said so; seeing in my Answer to your first Paper, I spent nere a page in explicating, and exemplifying this Distinction, and in my Answer to your second Paper, which was delivered me as the worke of five Jesuites, then conversant about Gondamors house: I wrote thus;

*As I did admonish Master Fisher to distinguish betweene Affirmation, and Negation, so I doe these men, and that faith is Affirmation, not Negation, for no man beleeveth what he denieth.*

Secondly, *In points of faith I like Master Fishers Rule.*

*They that are in the Affirmative must prove.*

Now all that we affirme, they affirme; as one God, three persons, all the Creed. So that we need not prove what our Adversaries do confesse.

But in those points in variance between us, they are to prove; because they are Affirmative, we Negative: as unwritten Traditions, Latine Service, Invocation of Saints, &c. Thus farre in my former Answer. This is saying plainly, this is not seeming. Whereas you inferre, that seeing all which is affirmed by Protestants, is affirmed by *Roman* Catholikes, and this Affirmative Doctrine onely doth pertaine to faith, it will follow that Protestants have no faith different from *Roman* Catholikes. I grant the Consequence; what is this to the question, whether we are of the visible Church or no? this which you would inferre, doth rather prove us to be a part of the visible Church, then any way gaine-say it. Thus

*They which have no other faith then that of the Church of Rome, are parts of the visible Church.*

*But the Protestants have no other faith then that of the Church of Rome.*

*Ergo: The Protestants are a part of the visible Church.*

The *minor* Master Fisher would inferre out of my Grounds

as

as if I would deny it; no, I grant it, and so I hope will he the major, then the conclusion must follow.

We differ from you in Ecclesiasticall Doctrines, and Discipline, which you terme to be points of faith, but we deny.

They are corruptions of faith, Innovations, Idolatrous, Antichristian Doctrines. You would force them upon us, as points of faith; we refuse them, because the Scripture doth not expresse them, the Primitive Church did not know them, and the greatest part of the Christian Church to this day doth not approve them; And your owne writers are distracted into many and divers opinions concerning them. What Antiquity have you for your halfe Communion, Worship-  
Paulus ver. 1. 1. & 2  
 ping of Images, &c. What Universality, seeing the Church of Greece, of Syria the Georgians, Circassians, Mengisellians, the Breitenba-  
chius Pur-  
 Moscovits, and Russiins, the Christians of Babylon, of Assyria, Mesopotamia, Parthia, Media, of Cassar, Samarcham, Char-  
gr. e. de loco-  
bitis.  
 cham, Chinchali, Tangush, Suchir, Ergimal, Tenduck, Carac-  
Vinivius  
Hissor. ori-  
entalis c. 76.  
 cam, Mangi, the Iacobits, whose Sect is extended, and spread abroad in some fourty Kingdomes, ( which I assure my selfe is more large then all the Roman Church ) do communicate in both kindes, worship not Images, deny Purgatory, and ( which with you is more then all the rest ) deny the Popes Supremacy. So you have neither Antiquity nor Universality, ( to which I might adde ) nor Consent among your selves in those additions of yours, contained in your new Creed. As for one Instance, the Councell of Trent hath made the bookes of *Machabees* Canonically, which is left out of the Canon by ten Fathers, that is, I take it, by all the Fathers that dyed within 400 yeares after the Incarnation, and wrot of that subject. Your *Nicholaus Lyranus*, *Dionysius Carthusianus*, *Hugo*, and *Thomas de Vio*, Cardinals: whereof this last was one of the most learned that ever the Church of Rome had, insomuch that in the Council of Trent it was said; I thinke no man heere doth thinke himselfe so great a Divine but that he might learne of *Cajetan*. All these, I say, of your side exclude those Bookes from the Canon as we doe: yet will you not say, they were of another faith then the Church of Rome: which you must say, if your new Creed, and Decrees of Councils, be points of faith, as you here say. And lest

*Mellina  
sav.*

*Origens.  
Athanassius.  
Basilarius.  
Epiphanius.  
Cyrillus.  
Narsarten.  
Ampiloch.  
Hieronymus  
Russi.*

*Great Roman Writers deny their new Creed.*

you should escape with your wandring discourfes, and your flying from the question, I will preffe my argument in forme.

*Whofoever denyeth the new Creed, or any Articles thereof, the Councell of Trent, or any Doctrin thereof, is an Heretick, and denyeth the faith.*

*But Carthufianus, and Thomas de Vio Cujetan, both Cardinals, deny some Articles of the new Creed, and some Doctrines of the Councell of Trent.*

*Ergo: Lyra Carthufianus, and Thomas de Vio, are Hereticks, and deny the faith.*

I am fure you will hold this Conclusion to be falfe, if fo then, one of the premisses must be falfe, not the *minor*, ergo, the *major*. which is your Tenet whereby you would proue us to be Hereticks, and to deny the faith.

Fisher.

*Out of which it will further follow, that those English Protestants who shall hold some of the 39 Articles, and deny the rest may be said to have no faith different from those which subscribe to all the 39 Articles.*

Rogers.

I grant it doth follow, so that those same Articles which they deny, be not those Articles which concerne the Unity of the Godhead, the Trinitie of persons, and all those things which are contained in the Creed; I say therefore they differ in Ecclesiasticall Doctrines, or Discipline, not in faith, so they receive the Scriptures and Apostles Creed.

Fisher.

*Which last consequence, if Master Rogers grant, I aske why the bookes of Canons doth excommunicate, ipso facto, such halfe Protestants.*

Rogers.

They may be excommunicated for gainesaying Ecclesiasticall Doctrines, or the established Discipline of the Church, they may be excommunicated as erroneous Schismatics.

Fisher.

*Why doe their Bishops imprison them as Hereticks, and not account them members of their Church.*

Rogers.

Andrewerin  
his Defence  
of the Apo-

They must be imprisoned as Schismatics: Our Bishops doe all professe that there are no Puritane Doctrines, that the difference

*The Puritanes differ from Protestants onely in Discipline.* 171

difference is onely in matter of Discipline, they count them  
neither Hereticks, nor wholly excluded out of the Church :  
here you have supposed two fallhoods in two lines ; those  
learned Protestants from beyond the Seas, whose Discipline  
doth somewhat vary from ours, doe testifie that the purity of  
Doctrin doth flourish in *England* purely, and sincerely ; So  
*Beza* from *Geneva*, that by *Queene Elizabeths* comming to  
the Crowne, God againe had restored his Doctrin, and true  
worship ; So *Zanchinus*, that the whole compasse of the  
world hath never seene any thing more to be wished, then is  
her Government ; So *Danens*.

logie for the  
other.  
*Bilson* in his  
perpetuall  
government  
of the  
Church.  
*Carterson* a-  
gainst the  
Appeal.

Fisher.

*And why not Roman Catholicks by as good, or better right  
account Protestants ( who deny so many points defined in both  
ancient, and recent Generall Councils ) to be Hereticks Excom-  
municated, and no members of the Ancient, and present Catholick  
Church.*

Rogers.

If we did the one, you may doe the other: but I have shew-  
ed the fallhood of your supposition, that we count them He-  
reticks, who dissent from us in any of our Articles, they  
may be erroneous in a lesser nature then Heresie, & turbulent  
in those errors ; they may be Schismaticks disobedient un-  
to Government, and so excommunicated, and imprisoned for  
either of those, without Heresie.

If all Decrees of Councils be Doctrines of faith, as you  
affirme, your Cardinall *Bellarmino* is deceived who saith that  
in Councils the greatest part of those things which are done  
doe not belong to faith, neither the Disputations concerning  
faith, nor the reasons which are added, nor those things  
which are brought for explication, and illustration, but onely  
the very naked Decrees, and not all those, but they alone  
who are proposed as matters of faith. To this subscribed  
*Widrington*, in the Preface above alleadged, and he voucheth  
*Camus* for the same opinion.

C N A P. XXIIII.

Fisher.

**A**ske what Scripture, or reason assureth that no Ne-  
gative Doctrin pertaines to faith? for Scripture ha-  
ving in it so many Negative sentences which are to be  
believed,

believed, assureth the contrary; neither is there any reason which can assure a man that he is freed from believing: for example, this Negative, Deus non mentitur, God doth not lie; rather then from believing this Affirmative, Est Deus Verax, God is a true speaker, for both being said by one, and the same God, our Lord, Truth it selfe, and both being propounded by one and the same Catholike Church, his Spouse, assisted by his Spirit, the Spirit of truth, as spoken by God in holy Scripture, both are equally to be believed; neither can any without danger of eternall damnation deny, or doubt of either those or any other, even the least point of Catholike faith, as we may learn out of Saint Athanasius Creed, saying, that, Whosoever will be saved, it is needfull that he hold the Catholike faith, which unlesse each one hold entire (that is in all points) and inviolate (that is, in the true uncorrupted sense of the Catholike Church) without doubt he shall perish everlastingly. So as whether the Doctrine be Negative or Affirmative, whether fundamentall, or accessory, supposing it to be a Doctrine propounded by the Catholike Church, as revealed by God, it must be believed explicate, or implicate, and may not rashly, or (which is worse) advisedly be denied, or doubted of, and much lesse may the contrary be obstinately maintained against the knowne judgement of a lawfull Generall Councell, or the unanime consent of the Pastors of the Church, in regard our Saviour hath expressly averred, That he who despiseth them, despiseth himselfe, and him that sent him, to wit, God his Father. And againe, he that will not heare the Church, let him be to thee as an heathen, and Publicane. All which sheweth that such as do obstinately deny, or doubtingly dispute against any the least point knowne by Church proposition to be a point of Catholike faith, is worthily accounted an Heretike, a despiser of God, an excommunicated person, and no member of the true Catholike Church, and one who if he so live, and die without repentance, cannot be saved. But (as Athanasius without any want of charity pronounceth) he shall without doubt perish everlastingly.

Rogers.

I have answered you more then once, and given you reasons more then one, or two, why Negations are not matters of faith, *per se*. fundamentall, and necessary, for I brought this distinction of Affirmation, and Negation after those distinctions of Doctrine.





*All things revea'ed in Scripture have equall veritie.*

twelve Propositions contained in the Creed can doe it.

Again I say that,

All things revealed in  
Scripture have

}	<i>aqualem necessitatem credendi,</i>
	<i>non</i>
}	<i>aqualem necessitatem cognoscendi.</i>

It is not a like necessary for us to know all things revealed in Scripture: but it is a like necessary for us to beleieve them when we know them.

As you have falsified the predicate of my Proposition, by changing points of faith unto that which pertaineth unto faith, fundamentall into accessory; proper, and essentiall into that which is accidentall, so have you falsified the subject of the same Proposition: for immediately after that distinction of Affirmation, and Negation, my words were these; In those Articles of our *English Church*, our Negation is partly a traverling, partly a condemning of your novelties, and additions, and therefore no part of our faith, for no man would deny his owne faith. Thus farre in my former Answer, as also in a few lines after, my words were these, The first instance of Negation in our Articles, is part of the sixth Article concerning those Bookes of *Esdras*, *Tobit*, *Judith*, &c. whereby it appeareth manifestly, that I spake not of Negatives revealed in Scripture, but of Negatives in Doctrines Ecclesiasticall. Now that you should argue from Negatives in Scripture to Negatives out of Scripture, is *a baculo ad angulum*, from the staffe to the corner, my Tenet therefore is that,

Negatives revealed in Scripture are *res fidei* { *per accidens,*  
*non*  
*per se,*

Negatives not revealed in Scripture, are not *res fidei* { *vel per se,*  
*vel*  
*ex accidens,*

Are neither essentially nor accidentally the object of faith.

That which you alleadge out of *Athanasius*; I willingly embrace, I receive his Creed, I have often professed it in publicke, but what is that to your new Creed? I finde in *Athanasius* his Creed, neither Purgatory, nor Indulgence, nor Transubstantiation, nor Invocation of Saints, nor seven Sacraments, nor worshiping of Images.

Wheras you say I must hold it in the uncorrupted sense of the  
Catholike

Catholike Church, I doe imbrace it, but I will not understand the Church of *Rome*, or the Pope for the Catholike Church as you doe. The Catholike Church never received your Purgatory, your halfe Communion, your worshipping of Images, as I have shewed already; I will obstinately maintaine nothing contrary to the known judgement of a lawfull Generall Council, but your Councils of *Trent*, and *Lateran* are no such, they are but fopperies, and the jugling tricks of the Popish faction to cozen the world. Whatsoever we deny, when you prove it out of Scripture, we will beleve it; here is no obstinacie. Whatsoever is determined by Councils, we will receive, *fide humana*, but not *divina*, as the saying of Reverend men, but not as the Oracles of God. So also we approve the unanimous consent of the Fathers, in receiving all revealed truth, we are farre from Heresie: in submitting to the Catholike Church, and Decrees of Councils, we clear our selves from being Schismatikes: in following the unanimous consent of the Fathers, we shew our selves to be no Innovators; but you by worshipping of Images, shew what respect you have to Scripture; by your new Creed you shew what reverence you have to Generall Councils, seeing the Council of *Calcedon* decreed, having repeated that which is commonly called the *Nicene* Creed, that no man should write or say other Creed, and whosoever did, if Bishops and Clergie-men, let them bee depofed; if Monkes, and Lay men, let them be accursed. What regard you have to the unanimous consent of the Fathers, appeareth by your Doctrine, that the Virgin *Mary* was conceived without originall sinne, contrary to *Chrysostome*, *Ambrose*, *Augustine*, *Bernard*, and all the holy men that made mention of that point, as your owne *Canons* confesseth: and so you are Innovators, Schismaticks, and Heretikes, despised, and excommunicated by all other Christian Churches in the World. By the *Gracians*, as appeareth by *Posevine* your owne Jesuite; by the *Indians*, as is acknowledged by the same Author; by the *Coptic* of *Egypt*, and consequently by all the rest of the *Iacobites*, the *Ethiopians*, and others acknowledging all subjection unto the Patriarch of *Alexandria*, so that upon you alone that curse is fallen.

*Nec amet quenquam, nec ametur ab ullo.*

You hate, you condemne all Churches of the World; and they

*Isidor. fol. 83  
and urged by  
the Greci-  
ans in the  
Council of  
Florence.  
Surius Tom.  
4. sef. 5.  
Ferrariae  
habita.  
Lib. 7. c. 1.  
de loc. The.  
pag. 422,  
423.  
De rebz  
Muscovi-  
tarum pag.  
38.  
In apara.  
Sacr. in Di-  
amperi,  
Conc.*

they condemne you, you account them for Schismatics, and Hereticks, and they you for Schismatics, Hereticks and Idolaters; your worshipping of Images, hinder the conversion of the *Jewes* and *Turkes*, who for this cause esteeme you for subtile Atheists, and heathenish Idolaters, falling downe to a blocke, and worshipping the worke of mens hands. We worship God.

Fisher.

*Whereas therefore it is certaine that Protestants hold divers Negative Doctrines, not onely not found in, but contrary to Scriptures, Councils, and Fathers, and other Orthodox Authors in all Ages; It evidently followeth, that Master Rogers hath not yet named, nor can name, nor hath proved, nor can prove, or defend any of those he named, or undertaketh to name, to have beene visible Protestants in all Ages before Luther, and consequently he cannot be said to have made any good answer, either to Master Fishers Question, or to his five Propositions; or to his other Paper, written to explicate the sense of the said Question.*

Rogers.

What you say, certainly is most false, that Protestants hold divers Negative Doctrines contrary to Scriptures, Councils, and Fathers, if you understand Generall Councils, and unanimous consent of Fathers. We hold many Doctrines not expressly set downe in Scriptures, but none contrary to Scriptures, neither doe we count any thing matter of faith, but what is expressly contained in Scriptures. Whereas you say, that I have not yet named, nor proved Authors of the Protestant faith in all Ages, the present discourse will shew to be false, which I referre to the Reader.

*De gloria in eternum.*

FINIS.

